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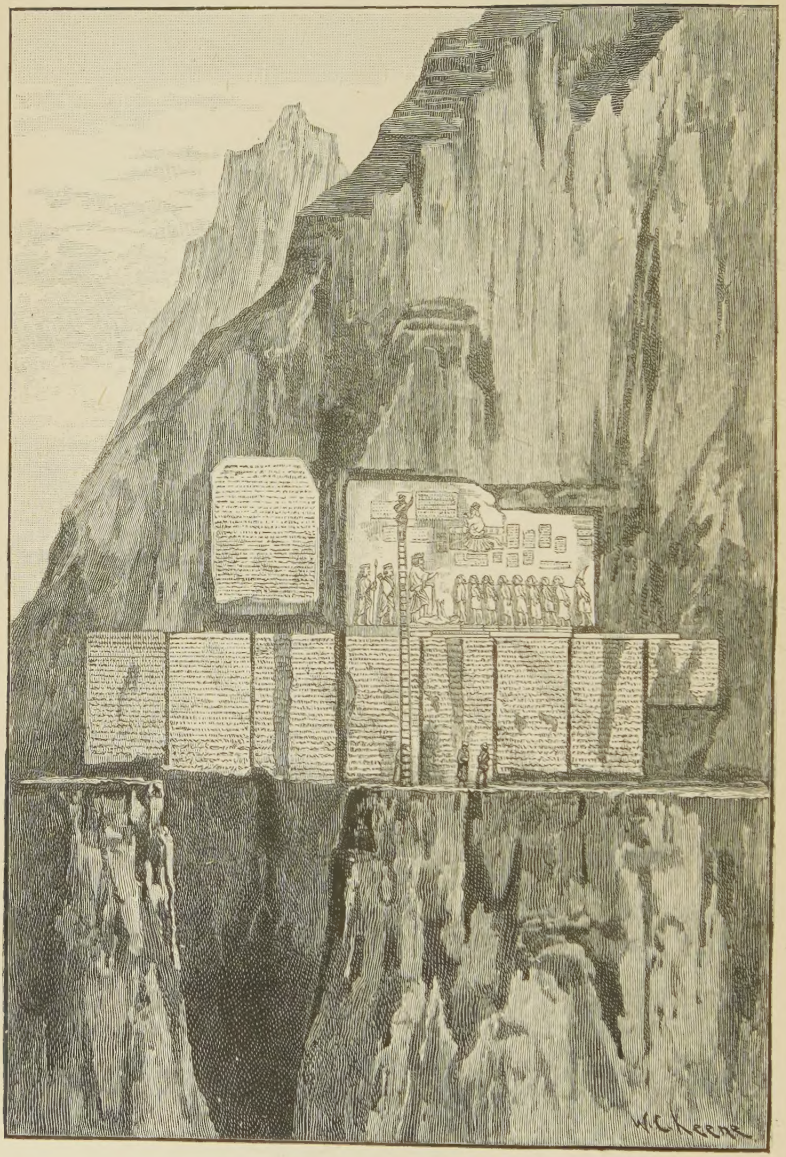
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(*See pages* 11 *et seq.*)

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GRAVEN IN THE ROCK;

OR,

THE HISTORICAL ACCURACY

OF

THE BIBLE

CONFIRMED, BY REFERENCE TO THE ASSYRIAN AND EGYPTIAN MONUMENTS IN THE BRITISH MUSEUM AND ELSEWHERE.

A COMPANION VOLUME TO "MOSES AND GEOLOGY."

BY

REV. SAMUEL KINNS, Ph.D., *JENA;*

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FELLOW OF THE ROYAL ASTRONOMICAL SOCIETY; MEMBER OF THE SOCIETY OF BIBLICAL ARCHÆOLOGY; LATE PRINCIPAL OF THE COLLEGE, HIGHBURY NEW PARK; AUTHOR OF "MOSES AND GEOLOGY," AND "HOLY TRINITY, MINORIES: ITS PAST AND PRESENT HISTORY."

WITH 171 ENGRAVINGS.

SECOND THOUSAND.

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PREFACE.

It is now nine years since I published my first work, "*Moses and Geology*," in defence and illustration of the Holy Bible. The success attending that volume, now in the twelfth thousand, has encouraged me to venture upon an undertaking, the object of which is similar, but the subjects treated of are different.

In my former work I endeavoured to show that the scientific accuracy of the first chapter of Genesis is so remarkable that a Divine origin could alone account for the harmony of its statements with geological facts. I shall now endeavour to lay before my readers the results of three years' special study of the Egyptian and Assyrian monuments and sculptures, referring principally to those in our British Museum, where during the past two years I have spent some five or six hours daily in the Galleries and Library, with a view to ascertain how far the priceless antiquities there collected, as well as the wonderful discoveries in the history, customs, and languages of ancient nations, confirm the historical portions of the Holy Scriptures. These researches have been attended with a great amount of happiness to me, for almost every day has brought to light fresh facts bearing

upon and apparently satisfying the difficulties by which many earnest minds have so long been unsettled and distressed.

If these facts should by God's blessing be the means of assuring others, as they have still more fully convinced myself, of the Divine origin of the Bible, then I shall indeed have cause to be truly grateful that I have been led to pursue this special course of study, and that God in His gracious providence has given me the opportunities and surroundings that have enabled me to collect these deeply interesting records.

I could never have satisfactorily produced my present work but for the kind encouragement I have received from a number of the British Museum officials, to whom I would publicly tender my hearty and sincere thanks.

My gratitude is especially due to the Principal Librarian and Secretary, Dr. Edward Maunde Thompson, who has given me every possible facility for studying the monuments and taking copies of them by photography and otherwise; and with his name I would couple that of the Assistant Secretary, Mr. John T. Taylor.

The courteous assistance of Mr. le Page Renouf, Keeper of the Egyptian and Assyrian Antiquities, and of Mr. Theophilus G. Pinches, of the same Department, have been invaluable to me, Mr. Pinches having also greatly helped me by examining all the proof-sheets of my work during his leisure-hours at home.

In the Library, too, I have met with equal kindness. Soon after I had commenced my studies in the Reading Room, Dr. Richard Garnett, now Keeper of the Department

of Printed Books, most kindly offered me all the assistance in his power: and the grace with which he did so has my warmest appreciation and acknowledgment.

Mr. William Younger Fletcher, F.S.A., Assistant Keeper of the Department of Printed Books, and Mr. George K. Fortescue, Superintendent of the Reading Room, have with their well-known courtesy also much facilitated my labours. Without enumerating the names of numbers of other gentlemen in the various Departments to whom I am deeply indebted, I beg very sincerely to thank them one and all for the kind readiness with which they have uniformly forwarded my investigations.

In the revision of my proof-sheets, I should add that besides the invaluable help given me by so eminent a specialist as Mr. Pinches, the Rev. Canon Rawlinson has most kindly read and approved of the first chapter on behalf of his brother, Sir Henry Rawlinson, Bart.; and Mr. William Thynne Lynn, B.A., F.R.A.S., has carefully gone through all the chapters, and made some useful suggestions, most of which I have adopted.

Notwithstanding all this care to ensure accuracy, there may still remain in my work some oversights, or I may sometimes have failed to express myself quite clearly. In either case, I hope that my readers, or the authors I have quoted, will not hesitate to write to me and point out any inaccuracies which they may discover. Let me, however, earnestly beg my opponents not to misquote me, as was so largely done in the case of my former work, "*Moses and*

particular Gallery in which they will be found, as mentioned in the text, or the name of the author from whose work they have been copied. If only "B.M." be placed beneath the picture, then the object has not at present a special number. Engravings without the "B.M." are of objects not in the British Museum.

When looking at the illustrations my readers would find that a magnifying glass would bring out better the finer details of some of them.

With regard to the translations of the inscriptions on the monuments, I am sure it will increase the confidence of my readers to notice that they have been made by a number of different men, all of whom are eminent in their special departments. Had they been the work of any one man it would possibly have been thought that he might have a bias in a particular direction; but such not being the case, the testimony of these monuments is strikingly conclusive.

I feel that I cannot refrain from expressing my cordial and thankful acknowledgment of the kind encouragement and support which I have received from my subscribers, the pleasant letters from some of whom will be cherished among my special treasures.

Since the first publication of "*Moses and Geology*," death has removed a number of my warm and kind supporters to that work, and therefore I shall have to regret their absence from the present list; amongst others I might mention the late Lord Shaftesbury, Lord Cairns, Dr. Jackson, then Bishop of London, Lord Chief Baron Kelly, Bishop

Claughton, and Sir William McArthur, M.P., to whose memory I would offer this tribute of my deep esteem.

In conclusion, let me repeat that I would hope and pray that God's gracious blessing may go with this work, and that it may be the means of removing some of the difficulties that have long been harassing many minds. Should this be so, it will indeed constitute a rich reward for any labour that I may have bestowed upon the compilation of "*Graven in the Rock.*"

SAMUEL KINNS.

Holy Trinity, Minories,
Easter, 1891.

POSTSCRIPT.

The last proof-sheet of the first edition had scarcely reached the press when my publishers wrote to me to say that they must print a second thousand immediately, as they had not a sufficient number of copies for all the subscribers. I shall, therefore, be unable to avail myself of any criticisms until the next edition, when they will receive my best attention.

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GRAVEN IN THE ROCK.

Graven in the Rock.

CHAPTER I.

"Graven in the Rock."

In drawing-rooms and at dinner parties, in hotels and railway carriages, in England and on the Continent, I have come into contact with men of all ages and stations in life whose minds have been harassed with doubts from having met with difficulties in the Bible which have appeared to them insuperable, and who, therefore, have given up the belief that it is a Revelation from God to man.

Deeply have I sympathised with these men, for I have found that many of them would fain believe the Bible to be the Word of God, but cannot do so because, to their minds, it seems inconsistent with historical and scientific facts.

In my former work, "*Moses and Geology*," I have endeavoured to show that the Bible and science are in complete harmony, and that so marvellously do they agree that science has even furnished us with mathematical proofs that the Bible is an inspired book.

In these pages I shall endeavour to give some incidental and direct proofs of its historical accuracy; but it must not be supposed that I can in one volume meet all the objections urged against the Divine origin of this book; I can only hope that I may be able to throw a little light upon some of those

difficulties which are constantly brought forward both in public and private assemblies.

As in my Preface, which I trust all will read, I have asked my opponents to treat me with fairness, and especially not to misquote me when they object to my statements, so now I would ask my readers to give to my facts and arguments their most kind and careful consideration before rejecting them as untenable, remembering that if the Bible can be shown to be a Divine Revelation, then it is indeed a ladder uniting earth to Heaven, and we can mount its steps with confident assurance that it will lead us up to a personal intercourse with our Maker and our God.

I would just mention, that as my previous work was based upon the public and private lectures I had given upon scientific subjects, so in like manner the contents of this book are in great measure founded upon the lectures I have delivered in the Oriental Galleries of the British Museum during the past fifteen or twenty years; and as many of my historical proofs will be derived from the tablets and sculptures in our great national collection, I trust that this work, as I have stated in my Preface, will also serve as a pictorial and explanatory guide to some of the interesting objects in the Assyrian and Egyptian Galleries.

The plan I propose to adopt will be to recapitulate some of the Biblical narratives, with comments upon the text, accompanied by such revisions as seem to me, after much careful study, to be desirable: and I shall intersperse nearly every chapter with quotations from some of those Egyptian and Assyrian monuments which are throwing a flood of fresh light upon the historical portions of the Holy Scriptures.

In the composition of the chapters I shall venture to follow the same course as before, that of occasionally introducing anecdotes, short biographies, and even illustrations from natural history and other branches of science, to relieve

what might be considered by some a series of dry facts and sombre reasonings; which plan I trust will render the book more interesting to young people, for whose sake I shall again adopt the conversational style, and avoid as much as possible using technical words. The passages from the monuments will be in smaller type, and the Scriptural quotations in italics, that they may both more readily strike the eye.

As I shall have to ask my readers to receive as facts the decipherment of Assyrian and Egyptian inscriptions, it will be necessary for me first to describe the unwearied diligence, patience, and skill bestowed upon the matter by great and good men who have, by their translations of these monuments, afforded us many strong confirmations of the accuracy of the Bible; an honour that will be associated with their names as long as the world continues.

Pietro della Valle, an Italian, and Figueroa, a Spanish traveller in the seventeenth century, were the first Europeans who formed any conjectures respecting the Assyrian cuneiform characters; and Niebuhr published, in 1798, the earliest exact copies of some cuneiform inscriptions. Little progress, however, was made as to their meaning until 1800, when Grotefend, a scholar almost unknown, studying at the University of Bonn, was bold enough to attempt to extract the latent meaning of an inscription in this strange writing which had been copied by Niebuhr from a monument at Persepolis, and which was evidently written in three languages; but whether either inscription was in a known tongue, concealed under this curious alphabet, was to him uncertain.

The first step, then, was to find out what sounds were represented by these signs, before inquiring what they might signify when ascertained. In this Grotefend succeeded to a certain extent, and having determined nearly one-third of the alphabet, he communicated the result to the Royal Society of Göttingen in 1800, who published it in 1802. Grotefend

became afterwards one of the most distinguished philologists of the present century, and was chosen, in 1821, Director of the Gymnasium at Hanover.

The works of this eminent scholar are many and important, revealing a profound insight into the nature of language and its written forms of expression. He pursued his studies with unwearied diligence for many years, and between 1837 and 1851 published several works upon the subject of this cuneiform writing.

The next great Oriental philologist was Christian Lassen, who was born at Bergen, in Norway, on 22nd October, 1800. He was first led by Schlegel to the study of the Indian languages and antiquities, and under that scholar's direction prepared his edition of the "*Rámáyana*," one of the great Sanscrit epics.

Lassen spent three years in London copying and collating manuscripts at the India House, and after this rose to be the Professor of Oriental Languages at Bonn University, his knowledge of which was so extensive that he was spoken of as a man of almost universal Orientalism. He outstripped Grotefend as far as the cuneiform characters were concerned, and between 1836 and 1844 he published three memoirs developing an alphabet greatly in advance of any previously constructed.

While the Continental scholars were working in their quiet studies upon copies of inscriptions with more or less accuracy, by some happy fortune a young officer—Colonel Rawlinson, of the East India Company's army—not behind the German antiquarians in zeal, was attached to our Mission in Persia; and though ignorant of what was going on in Europe, or of the processes by which Grotefend had been led to his discoveries, he set to work to decipher two of the inscriptions at Hamadan. He found these in every respect identical except as regards one epithet, and the groups being

arranged genealogically, he applied the same process as Grotefend, arrived at the same conclusions, and succeeded in reading part of the text of the inscription.

At this time Burnouf's work and the great Behistun inscription, of which I shall speak presently, supplied him with abundant analogical and analytical aid; and he eventually succeeded in constructing an alphabet which only varied in a single character from that formed simultaneously, but without any communication, by Lassen at Bonn. Here then we have two men, unknown to each other, of different nationalities, inspired about the same time with a desire to decipher this unknown writing of a dead language and of an extinct people, both coming to the same conclusions—which have since been proved to be correct. This is interesting in the extreme, and one is led to believe that they were divinely directed in the pursuit of such studies; for their discoveries have proved to be all-important in clearing away Biblical difficulties for which no solution could otherwise have been obtained.

As I shall have much to say about Colonel (now Sir Henry) Rawlinson, a few particulars of his history will, I am sure, be interesting to my readers. He was born at Chadlington, in Oxfordshire, in 1810, and belongs to the old Lancashire family of Rawlinson. His grandfather represented the borough of Lancaster in the House of Commons. Educated at Ealing, Middlesex, he entered the East India Company's military service in 1827, and remained with the Bombay army until 1833, when he was sent to Persia to aid in reorganising the army of the Shah: a duty which kept him continually on the move in that kingdom.

So early as 1835 he had begun his study of Persian cuneiform inscriptions. In a communication to the Royal Asiatic Society, dated January, 1838, he announced his success in reading the ancient and important cuneiform

inscription upon the "sacred rock" of Behistun, which is on the western frontier of Media, on the high road leading eastward from Babylonia, and rising abruptly from the plain to a great perpendicular height. This success, as I have just mentioned, was achieved by him in ignorance of what had meanwhile been done in Europe by Lassen and Burnouf.

In 1840 he was appointed political agent at Candahar, which difficult post he retained throughout the Afghan War, materially contributing, both by his skilful diplomacy and his soldierly tact in the field, to the retention of Candahar by the British under General Nott. After the close of the Afghan War, Colonel Rawlinson was transferred, in 1843, to Bagdad, as political agent in Turkish Arabia, being appointed Consul in 1844, and Consul-General in 1846. He was in Bagdad when Mr. Layard made his discoveries at Nineveh, and the cuneiform inscriptions found there passed through his hands.

Fastening immediately on this new branch of a favourite study, he succeeded in finding the key to the so-called Babylonian, as he had formerly to the Persian cuneiform inscriptions, and in this enterprise he was aided by a Babylonian version upon the Behistun Rock, which was, however, much defaced.

In 1856 Lieut.-Colonel Rawlinson retired from the service of the East India Company, and in the following year received the honour of a K.C.B., having in 1844 been made a C.B. for his services in Candahar.

In January, 1858, he entered the House of Commons as member for Reigate, resigning his seat when, in September of the same year, he was appointed a Crown member of the Council of India. In 1865 he was again returned to the House of Commons as member for Frome, and held the seat till 1868, when he was once more appointed by the Crown a member of the Indian Council.



MAJOR-GENERAL SIR HENRY CRESWICKE RAWLINSON, BART.,
G.C.B., F.R.S., F.R.G.S., D.C.L., LL.D., &c. &c.

In May, 1859, with the local rank of Major-General, he was appointed Envoy Extraordinary and Minister Plenipotentiary to Persia. In 1889 he was created a G.C.B., and in 1891 a Baronet.

The records of Sir Henry Rawlinson's earlier cuneiform discoveries are chiefly in the journals of the Asiatic Society, and he has also contributed many papers on points of Oriental geography and topography to the publication of the Geographical Society. He contributed copious notes to his brother's translation of Herodotus, and has published *"Notes and Letters"* on telegraphic communication with India.

His greatest work, however, in which he was assisted by Mr. Edwin Norris, Mr. George Smith, and another, and which was published at the expense of the British Museum, is *"The Cuneiform Inscriptions of Western Asia,"* which commenced its appearance in 1861.

Sir Henry Rawlinson adds to numerous other honorary distinctions that of being a corresponding member of the French Institute, and a Trustee of the British Museum; he is also a D.C.L. of Oxford, and an LL.D. of both Cambridge and Edinburgh.

In this short biography of Sir Henry Rawlinson I am sure my readers will feel that I have said too little of the career of one to whom we are all so deeply indebted; but I hope that ere long some opportunity will be afforded of my saying much more.

The accompanying likeness of Sir Henry is copied from a photograph kindly lent me by Canon Rawlinson.

A few years since I had the pleasure of meeting Sir Henry at a reception given by the Chinese Minister in London. When I asked him how he managed to ascend the almost perpendicular Rock of Behistun, he said he climbed it, as he was in his young days a good cragsman. Afterwards, in a kind note received from him, he directed me where to find, in *"Archæologia,"*

published by the Society of Antiquaries, a paper he had read before that society some forty years ago, giving an account of this adventure. I went at once to the British Museum, and by the kind aid of Mr. Fortescue, Superintendent of the Reading Room, found the paper, which was read 7th March, 1850,[1] from which I will quote a few paragraphs.

"The Rock of Behistun is a very remarkable natural object on the high road between Ecbatana and Babylon.

"It was probably in the very earliest times invested with a holy character, for the Greek physician Ctesias, who must have visited this spot in the fourth century before Christ, ascribes the most remarkable of the antiquities that were to be found there to the Assyrian queen Semiramis; and Isidore of Charax confirms this tradition of the country in his notice of the column and figure of Semiramis at the city of Baptana in the district of Cambadene. Now, I believe Semiramis to have been altogether a mythic personage. In the historical inscriptions of Nineveh there is no trace either of Ninus or Semiramis, but both the names are probably to be recognised in the Pantheon. A very remarkable bas-relief at Behistun, which contains the full face of a colossal female figure, and which is evidently far more ancient than the tablet of Darius Hystaspes, represents, I think, the object mentioned by Isidore; and in front of the bas-relief are the remains, now barely distinguishable from the mass of rock by which they are surrounded, of the enormous pillar which stood contiguous to the shrine of the goddess, and which was doubtless an object of worship.

"Ctesias asserts that a long Assyrian inscription was engraved on the Rock of Bagistane, and it would seem very probable that an Assyrian monarch on returning from one of his expeditions into Upper Asia may have recorded at this

[1] *Archæologia*," Vol. XXXIV., p. 73. Press-mark, 2096. *f.*

holy spot the success of his arms, but certainly nothing of the sort is to be seen at present.

"The Rock of Behistun doubtless preserved its holy character in the age of Darius, and it was on this account chosen by the monarch as a fit spot for the commemoration of his warlike achievements. The name itself, *Bhagistán*, signifies 'The place of the god'; and the figure of Ormazd, the chief of the 'Bhagas' or gods of the old Persian theogony, is thus depicted on the tablet as the presiding local divinity.

"The Rock, or, as it is usually called by the Arab geographers, the Mountain of Behistun, is not an isolated hill as has been sometimes imagined. It is merely the terminal point of a long narrow range which bounds the plain of Kermanshah to the eastward. This range is rocky and abrupt throughout, but at the extremity it rises in height and becomes a sheer precipice."

In September, 1818 (seventy-two years since) Sir Robert Ker Porter visited this range and made a sketch of this terminal point, of which Fig. 3 is a copy, and though it does not show the recess where the inscriptions are, it nevertheless gives a good idea of the rocky range as described by Sir Henry, who goes on to say :—

"The altitude I found, by careful triangulation, to be 3,807 feet, and the height above the plain at which occur the tablets of Darius is perhaps 500 feet or something more. Notwithstanding that a French antiquarian commission in Persia described it a few years back to be impossible to copy the Behistun inscriptions, I certainly do not consider it any great feat in climbing to ascend to the spot where the inscriptions occur.

"When I was living at Kermanshah fifteen years ago, and was somewhat more active than I am at present, I used frequently to scale the rock three or four times a day without the aid of a rope or ladder—without any assistance, in fact, whatever.

"During my late visits I have found it more convenient to ascend and descend by the help of ropes where the track lies up a precipitous cleft, and to throw a plank over those chasms where a false step in leaping across would probably be fatal."

The remainder of Sir Henry's story in reference to obtaining squeezes of these inscriptions I will relate in my own



Fig. 3.—The Behistun Rock. R. M. (Porter.)

words, that I may the better refer to the accompanying engravings. Though it was a most marvellous achievement, requiring much courage, coolness, and skill, Sir Henry, we have seen, speaks of it with much modesty, as he also did in a note I received from him, March 7th, 1888, in which he says:—

"I have never written any detailed or popular account of the adventure, as it was after all merely the feat of an athlete."

The Frontispiece will give my readers some idea of the recess which contains the inscriptions. It will be noticed

that the king is receiving nine prisoners, all fastened together by a rope round their necks, whilst he is putting his foot upon the breast of the tenth, who is holding up his arms, entreating for mercy. The officers of the king are behind him.

The inscriptions are all in the cuneiform character, but, as before stated, in three different languages—the Babylonian, the Scythian, and the Persian—the object being that those several nations should be able to read this triumphal record of Darius the son of Hystaspes. The Persian inscription occupies four and a half tablets to the right, the Scythian the three to the left, and the Babylonian is on one large tablet above the Scythian.

In consequence of these inscriptions being written in three different languages, they were felt to be of inestimable value, and that it was a matter of the highest importance that they should be copied. This had been done to some small extent, but Sir Henry determined to take, if possible, entire copies of them all. In order to do so it was necessary to drag up the precipitous rock a ladder, that he might examine the upper portion of the tablets ; but when he reached the recess where the Persian text was, he found that the foot-ledge was only about eighteen inches, or at most two feet, in width, which ledge was probably made by the sculptors when they cut the inscriptions.

Upon this narrow ledge, therefore, it was necessary to plant the ladder against the tablet. But on doing so Sir Henry found that the slope of the ladder was not sufficient to allow him to ascend it, he therefore shortened it, and again raised it to the inscriptions; an Oriental holding it up from behind. Will my readers try to imagine mounting a ladder within a few inches of the edge of a projecting rock, scarcely two feet wide, with a precipice some five hundred feet deep just in front ?

Nevertheless, undaunted, Sir Henry placed his ladder there and was preparing to ascend, when he found, alas! that it was not long enough to reach the upper portion of the tablet. He moved the ladder nearer, and then he found that it was too perpendicular, so he moved it back again as far as he dared to the edge of the precipice, and mounted to the topmost rung, upon which he stood with no other support than steadying his body against the rock with his left arm, whilst with his left hand he held his note-book, and employed the right hand with the pencil.

Really it makes one quite shudder to think of the peril of such a position. I have tried once or twice to stand upon the topmost stave of a ladder, and have trembled from head to foot lest I should overbalance myself. Only think of what the consequences would have been if our brave adventurer had swayed the least on one side; and yet he says, "In this position I copied all the upper inscriptions, and the interest of the occupation entirely did away with any sense of danger." (See Frontispiece.)

To reach the recess which contains the Scythic inscription of this record of Darius was a matter of still greater difficulty. Only on the left-hand side of the recess is there any foot-ledge whatever, and on the right-hand, where the recess, which is thrown back a few feet, joins the Persian tablet, the face of the rock presents a sheer precipice; it was therefore necessary for Sir Henry to endeavour to bridge over this intervening space.

With ladders of sufficient length he might have accomplished this without difficulty, but, alas! he had shortened his only ladder in order to obtain a slope for copying the upper portion of the Persian legends, and he found, when he came to lay it across the chasm in order to get to the Scythian inscription, that it was not long enough to lie flat on the foot-ledge beyond.

One side of the ladder into which the staves were fixed would alone reach the nearest point of the ledge, so that the other side would have tilted downwards if he had attempted to cross in that position. He changed it from a horizontal to a vertical direction, the upper side resting on the projecting rocks at its two ends, and the lower side and staves hanging down over the precipice.

He then prepared to cross, walking on the lower side, putting his feet between the staves, and holding on to the upper side with his two hands. If the ladder had been a compact article, this mode of crossing, though far from comfortable, would have been at any rate practicable; but the Persians merely fit in the bars of their ladders without pretending to clench them outside, so that Sir Henry had hardly begun to cross when the vertical pressure of his feet upon the under side of the ladder forced the staves out of their sockets, and the lower and unsupported side of the ladder parted company from the upper, and went crashing down the precipice.

It was an awful moment for our enterprising friend who was hanging over the yawning gulf, clinging to the remaining side of the ladder which was still in its place. The least amount of fear, or the slightest want of presence of mind, and he would have fallen and been dashed to pieces; but retaining possession of all his faculties, with the assistance of his friends he regained the Persian recess. Such an adventure would have damped the ardour of almost any man, but not so with Sir Henry; he went again with two ladders, one of which he laid across the chasm horizontally, and then placed the other upon it perpendicularly against the rock, and actually mounted it, taking casts in paper of the writing on the Scythian tablets. These he afterwards suspended against the walls of the lecture-room of the Society of Antiquaries when he read his paper. How I should have liked to have been there, and so, indeed,

would many of my readers, to have seen exhibited these wonderful paper casts, and also to have watched the countenances of those learned antiquarians when Sir Henry Rawlinson was telling his thrilling story. These paper casts are now in the British Museum. But the relation of these remarkable adventures is not quite finished, for the Babylonian tablet was still to be copied, and that was more difficult to reach than either the Scythic or the Persian.

Sir Henry tried in vain to do so, and men who had for years been skilled cragsmen assured him that it would be impossible for anyone to get at it. However, a Kurdish boy who had come from a distance volunteered to undertake the perilous adventure. Quite delighted, Sir Henry offered him a handsome reward if he succeeded.

The mass of rock in question is scarped, and it projects some feet over the Scythic recess, so that it cannot be approached by any ordinary means of climbing. The boy's first move was to squeeze himself up a cleft in the rock, a short distance to the left of the projecting mass. When he had ascended some distance above it, he drove a wooden peg firmly into the cleft, fastened a rope to this, and then endeavoured to swing himself across to another cleft at some distance on the other side, but in this he failed owing to the projection of the rock.

It then only remained for him to cross over to the cleft cat-like by hanging on with his toes and fingers to the slight inequalities on the bare face of the precipice, yet the boy managed in this way to pass over a distance of twenty feet of almost smooth perpendicular rock, which appeared, even to Sir Henry, quite miraculous. When he had reached the second cleft the real difficulties were over. He had taken with him the rope which he had attached to the first peg, so that by driving in a second he was enabled to swing himself right over the projecting mass of rock. Here, with a short ladder,

he formed a swinging seat like a painter's cradle, and upon this seat took, under Sir Henry's direction, a paper cast of the Babylonian version of these records of Darius, which has proved to be of equal value in the translation of cuneiform writing that the Greek inscription upon the Rosetta Stone was in deciphering the Egyptian hieroglyphics.

Sir Henry was the more rejoiced at getting this invaluable Babylonian key, as the mass of rock upon which the inscription is engraved bears every appearance of being doomed to speedy destruction. Water trickling from above has almost separated the over-hanging mass from the rest of the rock, and its own enormous weight threatens shortly to bring it thundering down into the plain, dashed into a thousand fragments.

Thus the whole of these tablets were copied; and a most valuable series they are in the decipherment of cuneiform writing, each of the tablets being a key to the others, and are arranged as described on page 13, which will be understood on reference to the Frontispiece.

I would here explain that casts in paper are accomplished by wetting a stout sheet of soft white paper, spreading it over the inscription, and then with a hard brush beating it into the indentations. Soon the sun dries the paper, and it comes away a perfect cast, which is generally called a squeeze.

Sir Henry Rawlinson has in the "*Records of the Past*"[1] given a full translation of the Persian text of these inscriptions, of which I will quote a few sentences in order that my readers may see the style of this ancient composition, and will give a short epitome of the rest of the story in my own words, for the whole translation would occupy some fifty of these pages. The number of lines is nearly a thousand, and Fig. 4 is a fac-simile of the size of the

[1] Vol. I., p. 111.

letters. The first four sentences of Column I. are repeated over the head of the king :—

"I am Darius the great King, the King of Kings, the King of Persia, the King of the Provinces, the son of Hystaspes, the grandson of Arsames the Achæmenian.

"Says Darius the King: My father was Hystaspes; of Hystaspes the father was Arsames: of Arsames the father was Ariyaramnes; of Ariyaramnes the father was Teispes; of Teispes the father was Achæmenes.

"Says Darius the King: On that account we are called Achæmenians; from antiquity we have descended: from antiquity those of our race have been Kings.

"Says Darius the King: There are eight of my race who have been Kings before me—I am the ninth; for a very long time we have been Kings."



Fig. 4.—Size of Letters of Inscription on the Behistun Rock. B. M. (Squeeze.)

Of the extensive dominions of Darius the following will give some idea :—

"Says Darius the King: These are the countries which belong to me—by the grace of Ormazd I have become King of them—Persia, Susiana, Babylonia, Assyria, Arabia, Egypt. Those which are of the sea—Sparta, Ionia, Media, Armenia, Cappadocia, Parthia, Zarangia Aria, Chorasmia, Bactria, Sogdiana, Gandara, the Sacæ, the Sattagydes, Arachosia, and Mecia. In all, twenty-three countries."

The quaint commencement of each paragraph, "Says Darius the King," occurs sixty-seven times.

The prostrate figure upon whom the king is trampling represents Gomátes, who said he was Bardes, the son of Cyrus, the brother of Cambyses, and incited to revolt the empires of Persia and Media, and was killed by the king in battle.

The first standing figure is Atrines, who led the people of Susiana to revolt, and became their king. He was conquered and slain by Darius. The second figure is Nadintabelus, who had seized the government of Babylonia, and was likewise conquered and slain. The third figure is Phraortes, who said he was "Xathrites of the race of Cyaxares." Having incited the Medes to rebellion, he became their king. Darius defeated him and treated him with great barbarity. The words on the rock are :—

> "Says Darius the King: Then that Phraortes with a few horsemen fled from thence to the district of Media named Rhages. Subsequently I despatched forces in pursuit, by whom Phraortes was taken and brought before me. I cut off both his nose and ears, and his tongue, and I scourged him. He was held chained at my door; all the kingdom beheld him. Afterwards, at Ecbatana, there I crucified him and the men who were his chief followers at Ecbatana. Within the citadel I executed them."

The abominable cruelties inflicted by these ancient Oriental kings upon those they conquered I shall have occasion to refer to several times. That they gloried in it as a thing to be proud of, is evidenced by their continually boasting of their barbarous treatment of royal prisoners. Here we have this Darius coolly going into his palace, and perhaps sitting down to a banquet, whilst a bleeding and horribly mutilated prince is writhing in chains at his door.

The fourth figure is Martes, who also persuaded the people of Susiana to revolt and make him their king. Upon Darius sending troops there, Martes was slain by his own men.

The fifth figure is Sitratachmes, a Sagartian who rebelled against Darius and became King of Sagartia. He was

conquered and treated with the same cruelty as Phraortes—viz., mutilated, scourged, and chained to the king's door previous to being crucified.

The sixth figure is Veisdâtes, who revolted and became King of Persia. Darius impaled him and his followers—that is, he had them stuck, while alive, upon sharp iron stakes until they died.

The next two—Aracus, who seized Babylon, and Phraates, a leader of the Margians—were defeated and killed in a similar manner.

The last man, with a high cap, is Sakuka, the chief of the Sacæ, who dwelt upon the Tigris, and was defeated by Darius.

Here I must speak in the strongest praise of the "*Records of the Past*," edited by my late much-esteemed friend, Dr. Samuel Birch, compiled under the auspices of the Biblical Archæological Society, and published by Messrs. Bagster and Sons. The inscriptions chosen for translation are as deeply interesting as they are important, and the decipherers are all men of the highest standing as Oriental scholars.[1]

I have said thus much of the Behistun Rock and its inscriptions, because I want my readers to feel a deep interest in these early struggles to obtain a clue to the cuneiform inscriptions, for their decipherment has dealt a deadly blow to scepticism, from which it will never recover. There cannot be the least doubt that Sir Henry Rawlinson was raised up by the Almighty to be the pioneer in this great and glorious work, and was specially endowed with courage and wisdom for the undertaking, combined as they were with a belief that the Bible is a revelation from God to man.

In his investigations, however, he preserved his mind free from bias, and was always open to conviction, feeling this to be the only spirit in which truth should be sought for.

[1] A new edition of this work is being published, but all my quotations are from the First series, revised for the most part by Mr. Pinches.

Knowing that he has always entertained such liberal views, it gladdens one's heart to find that at a lecture delivered by him to a crowded audience of the members of the British Association in the City Hall of Glasgow, September 18, 1885, he said :—

"An erroneous impression was at one time in circulation that the information obtained from the inscriptions was adverse to Scripture. But so much was it the reverse of this, that if they were to draw up a scheme of chronology from the inscriptions, without having seen the statements of the Scriptures, they would find it coincide on every important point."

Now I must carry my readers one step further to the triumphant climax of these investigations.

Men of genius and learning, both in England and on the Continent, became fascinated with the new study, and pursued it with such indefatigable zeal that in March, 1857, the Royal Asiatic Society received from Mr. Fox Talbot a sealed packet containing his translation of a cuneiform inscription on a cylinder bearing the name of Tiglath-Pileser I., and the first of a series lithographed by Sir Henry Rawlinson.

In consequence of the scepticism of Sir Cornewall Lewis as to the accuracy of the translation of cuneiform writing, it was determined that this particular inscription should be submitted to other translators, and the results compared. Sir Henry Rawlinson, Rev. Dr. Hincks, a clergyman in Ireland, and Dr. Julius Oppert, of the University of Bonn, undertook the task. It was agreed between them that they were not to communicate with each other in any way in reference to these translations, and each was to send his version in a sealed packet, to be opened and examined by a committee formed of Fellows of the Royal Asiatic Society, and which consisted of Dean Milman, Rev. Dr. Whewell, Master of Trinity College, Cambridge, Mr. George Grote, the historian, Professor H. H. Wilson, and Sir J. G. Wilkinson, the Egyptologist. On

the packets being opened and read they were found to agree in every particular, the slight variations only proving the originality of each translation. There is a note upon these translations in "*Records of the Past*,"[1] edited by Dr. Samuel Birch, which I must give :—

> "It was generally considered a very triumphant demonstration of the sound basis on which the then comparatively recent Assyrian researches were placed, and a confutation of certain opinions then prevalent that no certain or accurate advance had been made in the decipherment of Assyrian inscriptions. On the whole, for its extent and historical information relating to the early history of Assyria, this inscription is one of the most important of the series, showing the gradual advance and rise of Assyria, while, as one of the first interpreted, it presents considerable literary interest in respect to the details of the progress of Assyrian interpretation.
>
> "It is also nearly the oldest Assyrian text *of any length* which has been hitherto discovered, and is very interesting from its account of the construction of the temple and palaces made by the king in the early part of his reign."

As the names of the four eminent men just mentioned are so closely associated with the early decipherment of cuneiform writing, my readers will, I am sure, be pleased to have a short biography of each; and as I have already given some particulars of the useful career of Sir Henry Rawlinson, I will now say a few words in reference to Mr. William Henry Fox Talbot, who was the only son of William Davenport Talbot, of Lacock Abbey, in the county of Wiltshire, by Lady Elizabeth Theresa Fox-Strangways, eldest daughter of the Earl of Ilchester. He was born at Melbury, in Dorsetshire, the seat of the Earl, on 11th February, 1800, and his father died when he was only five months old. Lady Elizabeth married again, in 1804, to Admiral Charles Fielding, and one of their daughters became Countess of Mount-Edgcumbe.

Mr. Talbot was educated at Harrow, and displayed marked abilities at a very early age, so that the Head Master, Dr. Butler, father of the present Master of Trinity College,

[1] Vol. V., p. 5.

Cambridge, when writing to Lord Winchelsea, in 1812, said: "Little Talbot goes on *à merveille*. He has just finished his 'trial' for the Fifth Form, and has done himself credit. I am really distressed at removing him at so early an age into the Fifth Form; but if his acquirements are beyond his years how can I help it?"

At this time Talbot was only twelve years old, and though so high in the school, the ordinary work soon became insufficient to satisfy his intellectual powers. He sought knowledge beyond and outside the prescribed school course. He took up chemistry, and one of his experiments resulted in an explosion which alarmed Dr. Butler for the safety of his house, and made him declare that he could only allow the theory of chemistry to be studied at Harrow. Dr. Butler himself was fond of chemistry, and very kindly offered to lend his pupil any of his books on the subject. Young Talbot respected the prohibition, but arranged to carry on his future experiments in the shop of a neighbouring blacksmith, so that by his own manipulations he might test the statements contained in his text-books.

In this we see a peculiar instance of the adage, "The boy is the father of the man," for Talbot's early love of chemistry laid the foundation of his after brilliant success in discovering a method of fixing the image of an object in the *camera obscura*, in which the art of photography consists. Mr. Cull, to whom I am indebted for the facts of this short history, says: "This invention was not a mere chance result of a chemical experiment, on the contrary it was a calculated series of results, and was a profound application of optical and chemical knowledge to the solution of definite problems, the solution of each being one step towards the result which gave photography to the world." For this discovery the Royal Society awarded him the Rumford Medal.

Mr. Cull, in his "Biographical Notice" in the "*Biblical*

Archæological Transactions" for 1878 (page 545), gives the various steps which led up to Mr. Talbot's invention of photography, which are deeply interesting; but I must only refer here to his other gifts which are so specially connected with our story. After leaving Harrow he entered Trinity College, Cambridge, and distinguished himself even more than he had done at school, for when only twenty years of age he gained the Porson prize for Greek verse, and the next year (1821) graduated in honours in mathematics, being twelfth wrangler and second Chancellor's medallist.

In Mr. Fox Talbot we have the very unusual combination of eminence as a linguist, mathematician, and scientist. He was intensely interested in the discoveries of Layard, and when Sir Henry Rawlinson laid down rules for the decipherment of cuneiform writing, he entered heartily into the study. After translating several tablets, Mr. Talbot suggested to Sir Henry that separate and independent translations should be made of the Tiglath-Pileser inscription, consisting of about a thousand lines, and which I have referred to on page 21.

Of his other translations, and numerous papers upon Assyrian inscriptions, Mr. Cull gives a detailed list.

Mr. Talbot was elected a Fellow of the Royal Society in 1831. He was a member of the British Association, and frequented its meetings, where he was well known in the sections devoted to mathematics, physics, and chemistry. He joined other societies for the promotion of science and literature, such as the Royal Asiatic Society, the Royal Society of Literature, and the Society of Biblical Archæology, before whom he read many papers of great interest and importance. He died at Laycock Abbey, 17th September, 1887.

The third of this learned quartette, the Rev. Edward Hincks, D.D., was born in the city of Cork about the year 1800. He studied at Trinity College, Dublin, of which he became a Fellow, and officiated for many years as incumbent

of Killileagh, a small parish in the county of Cork, and was [illegible] greatly distinguished as a philologist. To the decipherment and translation of cuneiform inscriptions he devoted himself for many years with ardour, ability, and success, and determined the value of characters before unknown. He was the first to ascertain the numeral system, and the form and power of its signs, by means of the inscriptions at Van, and he has thrown much light upon the linguistic character and grammatical structure of the languages represented on the Assyrian monuments. Dr. Hincks died at Killileagh, 3rd December, 1866.

Dr. Julius Oppert was born of Jewish parents, in 1825, at Hamburg, where he received his earlier education. At the University of Bonn he studied Sanscrit under Lassen, and Arabic under Freytag. Having devoted his attention especially to the ancient language of Persia, he published in 1847 his *"Laut-System des Alt-Persischen,"* and in the same year proceeded to Paris, where he was encouraged and befriended by Letronne and Eugène Burnouf.

He was employed by the French Government in various philological missions, and was admitted by all to hold a very high rank in the decipherment of cuneiform inscriptions; his work, *"Inscriptions Cunéiformes déchiffrées une seconde fois,"* and his Sanscrit Grammar being greatly valued.

These, then, form the distinguished and learned quartette who thus established for ever the correctness of the system which had been adopted to translate these ancient tablets; and the names of Rawlinson, Talbot, Hincks, and Oppert will henceforth be written in letters of gold in the book of fame.

There are other men who have done much to extend our acquaintance with this ancient language, of whom I shall speak a little later on, and will conclude this part of the chapter by quoting from Professor Sayce of Oxford in reference

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to the progress that has been made in this study. He says in "*Fresh Light from Ancient Monuments*"[1] :— p. 15.

"The Assyrian student, moreover, possesses an advantage which is not shared by the Hebraist. Owing to its hieroglyphic origin, the cuneiform system of writing makes large use of what are called determinatives, that is to say, of characters which have no phonetic value, but which determine the class to which the word they accompany belongs. It is, therefore, always possible to tell at a glance whether the word with which we are dealing is the name of a man, of a woman, of a deity, of a river, of a country, or of a city; or, again, whether it denotes an animal, a bird, a vegetable, a stone, a star, a medicine, or the like.

"With all these aids, accordingly, it is not wonderful that the study of Assyrian has made immense progress during the last few years, and that an ordinary historical text can be read with as much certainty as a page of one of the historical books of the Old Testament."

As Professor Sayce is one of our eminent authorities upon this subject, the above statement, placed side by side with Sir Henry Rawlinson's that the historical events recorded upon these rocks or tablets chronologically agree with those of the Bible, gives us cause to rejoice with exceeding great joy, and looking up to our Heavenly Father, with humble adoration exclaim,

"*Thy word is truth!*"

As I shall have to refer constantly to

EGYPTIAN INSCRIPTIONS,

it will be necessary for me now to give some account of the hieroglyphic and other forms of writing in which those inscriptions have come down to us.

The word "hieroglyphic" is from the Greek ἱερο-γλυφικὸς

[1] Relig. Tract Soc.

(*sacred engraving*), and was applied by ancient writers exclusively to the inscriptions on public monuments in Egypt, because it was thought that they were intelligible only to the priests and those who were initiated in their mysteries; but in modern times the word has been used for any picture writing, that is to say, any mode of expressing a series of ideas by the representation of visible objects. Thus we speak of Mexican Hieroglyphics, waiving the idea of sacred, which this word would mean according to its etymology.

The Chinese language, which contains 10,000 characters in common use, might be well called hieroglyphic in the present sense of the word, for the Chinese have founded their art of writing on the analogy of ideas. Thus, for instance, all the words which express manual labour or occupation are composed in their written language of the character which represents the word "hand," with some other expressive of the particular occupation intended to be designated or of the material employed.

We with our twenty-six letters and some dozen other signs are able to express almost every idea in its various shades. The Chinese, however, reproach us with this, and say, "That which enters the mind of a European enters through the ear, whilst that which enters the mind of a Chinese enters through the eye," meaning that our letters represent sounds, whilst their signs designate ideas.

The characters used by the ancient Egyptians combined both these systems, for some of their characters, like those of the Chinese, expressed particular ideas, whilst others, like our own, were phonetic.

These ancient Egyptian characters were threefold—(1) Hieroglyphic, (2) Hieratic, and (3) Demotic. The first were composed of images of visible objects, the second of rude and indistinct outlines of the whole or of parts of such images, and the third of a still further reduction of such

outlines in a similar manner. The first kind, from which the others were derived, was originally real picture writing, representing ideas by their visible images when possible, or by obvious symbols when any direct representation was impossible.

The next step was to devise some method of expressing sounds, for words are only the combinations of sounds. The Egyptians, who were a highly civilised nation at a very remote period, arrived at this point very early.

They selected several common and well-known hieroglyphics, such as suggested some word of frequent occurrence, and used them to express the initial sound of that word, or, as we would say, its first letter. The more simple outlines or fragments of these hieroglyphics used in the *hieratic* character would, therefore, have the appearance as well as perform the functions of letters, and when rounded off into the *demotic* or running hand would lose all resemblance to the figures from which they were originally derived. It is plain that these last characters might entirely supersede the use of hieroglyphics or other symbols, from the facility with which they were formed, and this is actually what the Egyptians did for the ordinary purposes of life.

Before I go a step further I must tell my readers how all this and much more was discovered. During many centuries the hieroglyphic inscriptions that cover the Egyptian tombs, temples, and obelisks were regarded as unmeaning characters. Thousands of travellers traversed the land of Egypt and never took the trouble to copy with accuracy a single line of an inscription.

The monuments of Egypt received a little attention about the middle of the eighteenth century, but very vague notions were entertained respecting the hieroglyphics. It was not until 1798 that the world first obtained a glimpse of the true nature of these characters. Napoleon when he invaded

Egypt took with him some Oriental scholars and scientific men. One day, whilst the soldiers were digging near Fort St. Julien, close by Rosetta (Fig. 5), on the western mouth of the Nile, they exhumed a slab of black granite 3 feet long by $2\frac{1}{2}$ feet wide. Its value was at once recognised by M. Boussard, who was on Napoleon's staff, and it was presented to the French Institute at Cairo; but on the defeat of the

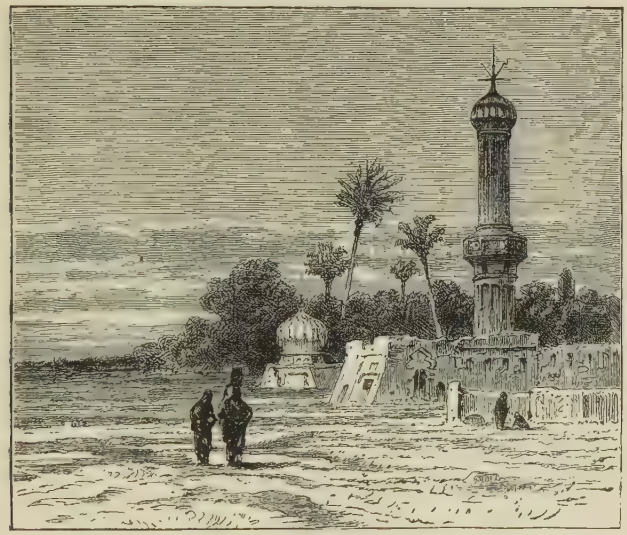


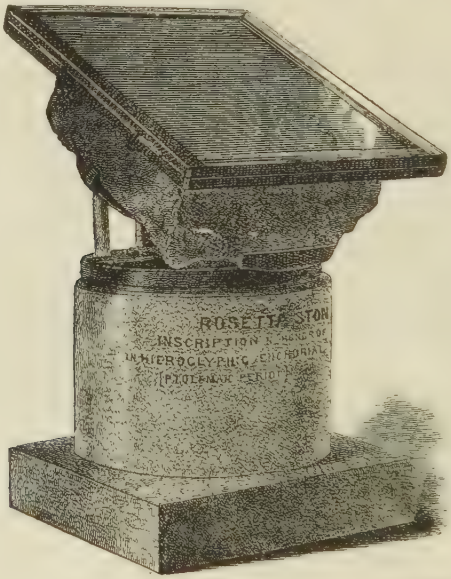
Fig. 5.—Outside the Gate of Rosetta.

French troops, and the capture of Alexandria by the British in 1801, it came into possession of the English, and was presented by General Hutchinson to George III., who had it placed in the British Museum, where it may be seen (Fig. 6) just at the entrance of the Egyptian Gallery, near the Nineveh bulls.

This stone gave a fresh impetus to the study of ancient Egyptian writing, for the inscription was in three divisions, each in a different character, the upper part being hiero-

glyphic, the middle demotic, of which I have before spoken, and the lowest Greek.

The Society of Antiquaries in England undertook the investigation of the stone, and caused lithograph copies of the inscription to be distributed to learned individuals and societies in Europe and America, of which Fig. 7 is a copy

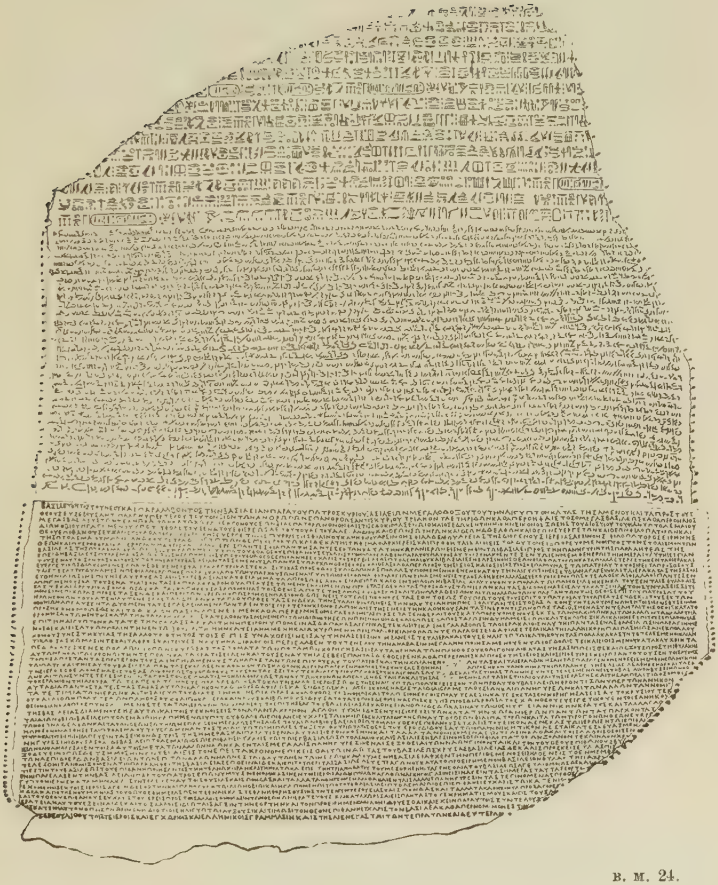


B. M. 24.

Fig. 6.—The Rosetta Stone.

furnished me by the Religious Tract Society, who have used it to illustrate one of their excellent little books, "*Dwellers on the Nile*," by Mr. Ernest A. T. W. Budge, B.A., of the Department of Egyptian and Assyrian Antiquities, British Museum. With a magnifying glass the writing can be read distinctly.

Porson, the Professor of Greek at Cambridge, and Heyne, who occupied the chair of Humanity at the University of Göttingen, translated the Greek text, which was rendered very difficult by the mutilation of the stone and other circum-



B. M. 24.

Fig. 7.—Inscription on the Rosetta Stone.

stances. They found that it was a decree in honour of Ptolemy Epiphanes.

Dr. Samuel Birch, late at the head of the Oriental Department of the British Museum, in "*Records of the Past*," [1] has also given a full translation of the Greek text of this interesting tablet; and so has Mr. Budge in his "*Dwellers on the Nile*," but I think I shall interest my readers more if I give them an epitome of it.

It opens with an ascription to Ptolemy, calling him the Lord of the Diadems, very glorious, like the Sun, great King of the Upper and Lower Regions, born of the gods Philopatores, living image of Zeus, Son of the Sun, always living, beloved of Ptah.

This is followed by a DECREE, the opening words of which are—

> "The high priests and prophets, and those who go into the sanctuary for the clothing of the gods, and feather-bearers, and sacred scribes, and all the other priests who from the temples of the country had assembled at Memphis before the King at the festival of the reception of the crown of Ptolemy, ever living, beloved of Ptah, the god Epiphanes, Eucharistes, which he received direct from his father, assembled in the temple at Memphis this same day have said:—
>
> "Inasmuch as King Ptolemy, ever living, beloved of Ptah, god Epiphanes, Eucharistes, issue of the King Ptolemy and of Queen Arsinoë, gods Philopatores, has filled the temples with benefactions, and those therein dwelling, and all those who are placed under his dominion, being god, born of a god and a goddess, like Horus, the son of Isis and Osiris."

After this extraordinary adulation, attributing divinity to Ptolemy, the priests go on to recapitulate all he had done for the temples in endowing them with revenues of money and provisions, and they relate how he had lightened the taxes upon the people, set at liberty those imprisoned, and those against whom lawsuits had been commenced he freed from all claims; that he, moreover, ordered that the returned emigrants,

[1] Vol. IV., pp. 69—78.

both of soldiers and all others who had shown opposition in time of troubles, should retain the property into the possession of which they had re-entered.

They state that he had put down rebellion in Lycopolis, and punished the ringleaders of the rebels, and provided forces of cavalry and infantry, and built ships to "be sent against those who had advanced against Egypt, whether by land or sea."

Then, the Nile having made a great flood in the eighth year, inundating the plains, they tell how Ptolemy restrained it in many places by dyking the mouths of the rivers, on which works he spent no small sums. Throughout the decree the priests again and again refer especially to what he had done for them and the temples.

They say when he came to celebrate the ceremonies prescribed on receiving his crown, he further remitted from the temples that which was due to the Royal Treasury up to the eighth year, amounting to provisions and money of no small value; also that he secured to the priests the vineyards, gardens, and lands which they had enjoyed under his father, and remitted two-thirds of the tax paid by them for the support of the navy. They mention also that he had freed the temples from a tax of about ten gallons per acre upon the sacred land, and also a measure per acre upon the sacred vineyards. And then they go on to relate that—

> "He made many donations to Apis, to the Mnevis, and to the other sacred animals in Egypt, taking far more care than the Kings, his predecessors, of what relates to these animals in every circumstance; and what was necessary to their burial he has given largely and nobly, as well as the sums granted for their special worship, comprising therein the sacrifice panegyrics and other prescribed ceremonies. The privileges of the temples of Egypt, he has maintained them on the same footing conformably to the laws; with magnificent work having spent for the temple in gold and silver and precious stones a no small quantity. He has founded temples, shrines, and altars; he has restored in turn those that required repairs, having for all that concerns divinity the zeal of a beneficent god. After

new information he has repaired the chief honoured temples under his reign as is fit. In reward of which the gods have given him health, victory, might, and all other good things, the crown to remain with his children for all time."

This decree goes on further to say—

"It has seemed fit to the priests of all the temples in the country that all the honours bestowed to the ever-living King Ptolemy, beloved of Ptah, the god Epiphanes, Eucharistes, should be greatly increased, and that an image should be raised in each temple to the ever-living King Ptolemy, god Epiphanes, in the most visible part, and close by should be placed standing the principal god of the temple presenting him a weapon of victory, the whole to be disposed in the Egyptian fashion."

Then the priests were enjoined to perform thrice daily religious services before these images, and place sacred decorations upon them, and that they should execute the other prescribed ceremonies as for the other gods in the panegyrics celebrated in Egypt.

I think it will be new to some of my readers to find that the Egyptian priests assumed to themselves the power of transforming a man into a god, but here we have a most remarkable instance of the thing being done with no stint of honours; but they were well aware that Ptolemy knew it all to be a grand piece of State hypocrisy. It does not, however, finish yet, for instructions are given to make gilded shrines for this god Ptolemy! that should be placed in the sanctuaries with the other shrines, to be taken out at the same time as those of the other gods. These shrines were greatly to exceed the others in elaborate decorations, for they were

"To be surmounted with ten golden diadems of the King, before which should be placed an asp, as with all the diadems which bear asps on the other shrines; that amidst them should be placed the head-dress called 'Pschent,' wherewith the King was covered when he entered the temple at Memphis, there to accomplish the ceremonies prescribed when taking possession of the throne; that there should be placed on the square face of the head-dresses to the aforesaid royal ornament ten golden phylacteries, whereon shall be written



Jean François Champollion.

that it is that of the King who has rendered illustrious the Upper Country and the Lower Country."

These instructions are given in reference to the grand ceremonies upon the king's birthday and other great festivals. But the last few lines have been of the utmost importance to us, for they tell us that the three inscriptions are repetitions of the same decree. The words are—

"Finally, that this decree be engraved on a tablet of hard stone in hieroglyphic, enchorial (or demotic), and Greek characters, and placed in every temple of the first, second, and third class, near the image of the ever-living King."

As soon as these last words were known, it was seen that a clue could be obtained to the translation of this strange hieroglyphical writing. Lithographic copies were made of the inscriptions, which were, as I before said, sent to the various learned societies throughout the world. The whole matter caused great excitement throughout Europe, and scholars of all nations made attempts to decipher the Egyptian texts.

A distinguished Orientalist—Sylvestre de Sacy—in Paris detected the words Alexander and Alexandria from their corresponding situations in the demotic and Greek texts. M. Akerblad, a Swede, drew up an alphabet of the demotic character, but it did not prove to be correct on all points. Dr. Young, a most talented London physician, in 1818, next furnished an interpretation, and announced that many of the characters in the group that stood for Ptolemy must have a phonetic value somewhat after our own alphabet.

But I must pass by the names of many others who studied the matter to mention Champollion, who was the most successful of them all, and who occupies the same position in reference to this remarkable Egyptian inscription that Rawlinson does with that upon the Behistun Rock.

Jean François Champollion was born at Figeac (Lot) on 26th December, 1790, and died at Paris on 4th March, 1832. He commenced the study of classics while very young, and so intense was his application that he contracted a permanent defect of the left eye in consequence of his prolonged readings by candle-light.

Besides his ardour in learning he had the valuable endowment of a taste for drawing, which enabled him to write or copy Oriental characters with facility and elegance. From the classics he passed to the study of the Semitic languages and Biblical literature. Then from these languages the transition to Egyptian antiquities and Coptic literature was easy, and he entered upon the career which conducted him to eminence.

When only a boy of sixteen he read a paper before the Academy of Grenoble, in which he maintained that Coptic was the ancient language of Egypt. In this case, also, the boy was the father of the man, and so precocious a lad could not fail to become famous.

The eminent mathematician, Fourier, who was at that time Prefect of the Department of Grenoble, where Champollion resided, noticed him. Fourier had been a member of the scientific commission which accompanied Bonaparte to Egypt, and therefore being naturally interested in everything that related to that country, he assisted the young archæologist by his influence, and induced him to remove to Paris, where he would meet with encouragement, and find greater facilities for following out his pursuits.

While residing in Paris, M. Champollion obtained a copy of the inscription upon the then famous Rosetta Stone, to prepare himself for the task of translating which he composed a grammar and dictionary of the Coptic language. Guided by this preliminary, and comparing the Rosetta inscription with the writing on a papyrus, he succeeded in

detecting twenty-five letters of the alphabet in the demotic portion of the inscription.

In 1809, when only *nineteen* years of age, he was appointed Professor of History in the Lyceum at Grenoble; in which retirement he was enabled to publish his geographical description of Egypt.

In 1822 a small obelisk was discovered by Belzoni in the island of Philæ on the Nile. This obelisk had a Greek inscription on its base, containing a petition of the priests of Philæ to Ptolemy and Cleopatra, whilst on the obelisk itself there was a fac-simile of the cartouche believed to contain the name of Ptolemy upon the Rosetta Stone, and another which, supposing that belief to be correct, would of necessity be that of Cleopatra.

The two cartouches were accordingly compared by Champollion, who wrote a memoir upon the subject, which he read before the Institute in April, 1823, and in which he clearly demonstrated that the various symbols they contained were really phonetic, or the signs of letters indicating sounds; and when in one name the signs of letters would occur, that were met with in the other, they were represented by the same figures or by others standing for the same sounds. Hence, he stated, an entire key could be obtained to the whole system of hieroglyphics.

This memoir produced great excitement among the learned in Paris, and it is to the credit of Louis XVIII. that he lost no time in bestowing due honour upon its author. From this time every facility and national aid was afforded to Champollion in the prosecution of his researches, and his life was one of incessant activity. He examined the rich Egyptian collections of Turin and Rome, and was the means of securing to his country a valuable collection made in Egypt by Mr. Salt, the English Consul.

Two years after this, viz., in 1824, Champollion issued

his great work, "*Précis du Système Hieroglyphique*," in which he showed that hieroglyphics could be arranged in four distinct classes:—

First Class.—Figurative signs such as were the images of the things expressed, so that the sun, the moon, a pair of scales, a goose, an altar, an ox, a tortoise, &c., were expressed by images of such objects.

Second Class.—Symbolic signs, such as the bee, to signify an obedient people; the fore-quarters of a lion, to denote strength; a hawk on the wing, for the wind, and so forth.

Third Class.—Phonetic signs, that is, signs designating sounds; and Champollion drew up an alphabet representing twenty-nine elementary letters. (These were diminished to twenty-five at a congress of Egyptologists held in London in 1874.)

Fourth Class.—Enigmatic symbols, in which one object stands for another. For instance, a hawk, for a solar deity; the bird Ibis, for the god Thoth, and so forth.

Champollion was afterwards, in 1828, sent to Egypt at the public expense, and furnished with a sufficient staff of assistants. Unhappily he did not long survive his return to France, and died whilst occupied with his great works, the Egyptian Grammar, and Dictionary of Hieroglyphics, at the comparatively early age of forty-two.

In thus giving my readers a few outlines of the life of this great man, together with an account of the remarkable Rosetta Stone, I trust I have convinced them that the language and writing of the ancient Egyptians is now perfectly understood, and therefore that all the translations that may hereafter be given in confirmation of the Sacred Scriptures can be depended upon.

It is quite evident, as I before said, that God raised up these men for this special purpose, for it is peculiarly noticeable

that they showed, even in their boyhood, remarkable signs of their future distinguished careers.

It is also a very striking fact that these inscriptions and sculptures should have been preserved intact for thousands of years to throw a flood of light upon the Bible in the nineteenth century, when, alas! scepticism is so prevalent.

There is every reason, however, to hope that truth is already making its way, and that many thousands of those who doubted are becoming convinced that the Bible is indeed a direct Revelation from God to man.

CHAPTER II.

"A Help Meet for Him."

I LAID before my readers in "*Moses and Geology*" a series of facts which, I think, go to prove that the order of creative events as given in the first chapter of Genesis coincides with the sequence of animal and vegetable life as manifested in the various strata of rocks. I also pointed out that when that account of the creation was written, mankind were quite ignorant of the science of geology, and knew but little of astronomy; therefore, the writer of such cosmogony could not have obtained any assistance from the philosophers of his day. And I further showed that it would have been impossible for anyone to have divined the sequence of those events by any inductive reasoning whatever, for, including the groupings in each separate period, there are altogether fifteen events given in this first chapter of the Bible. Such fifteen events could be written down in a billion different orders. All this being so, the writer of that chapter must have received a direct Revelation from God, not only of the events themselves, but also of the sequence of their occurrence, which would lead us to believe that the following chapters throughout the Bible also contain a Divine Revelation to man.

I know that the early chapters are thought to differ materially in reference to their statements of the various creative events, and that the sequence in the second chapter is unlike that of the first. A little careful study however will, I think, remove these difficulties, and prove to

us that the second chapter is principally an enlargement of the account, given in the first, of the creation of man. In treating of this and some of the following chapters, I shall not, of course, be much aided by ancient monuments; but I shall, nevertheless, hope to bring forth other proofs of their historical accuracy; and trust also that I may be able to show the inconsistency of Mr. Gore's statement in "*Lux Mundi*" that the first three chapters of Genesis are mythical.

Beginning at the fourth verse of the second chapter, we find that the word יוֹם (*yôm*), translated "day," is the same word used for "day" in the previous chapter, but as this verse speaks of the entire time taken up by the whole of the creative events, it is quite clear that twenty-four hours cannot be meant, which is one of the strongest arguments in favour of *yôm* signifying an indefinite period.

I would just say that though I shall generally use the Authorised Version in my Scriptural quotations, because it is more familiar to everyone, yet I shall refer to the Revised Version whenever it seems to throw more light upon the subject, in which case I shall, when necessary, mark the quotation R.V. The first clause of the fifth verse of this second chapter is a special case in point. The fifth and sixth verses in the Authorised Version read thus:—

"*And every plant of the field before it was in the earth and every herb of the field before it grew: for the Lord God had not caused it to rain upon the earth, and there was not a man to till the ground. But there went up a mist from the earth and watered the whole face of the ground.*"

The Revised is far preferable, thus:—

"*And no plant of the field was yet in the earth, and no herb of the field had yet sprung up: for the Lord God had not caused it to rain upon the earth, and there was not a man to till the ground, but there went up a mist from the earth, and watered the whole face of the ground.*"

This fifth verse evidently speaks of the earth when in a heated condition, before any rain had fallen and before any vegetable life had appeared, but it must be noticed that it so speaks of the herbs and trees as to intimate that all their various forms and natures were in the Divine mind before they grew. Therefore, when they appeared, it was in accordance with a preconceived plan and order.

There is a remarkable parallel passage to this in Ps. cxxxix. 16—"*In Thy book all my members were written, which in continuance were fashioned, when as yet there was none of them.*"

Here also the Deity is described as definitely pre-arranging the form which the human organs should assume before they existed.

The second clause and the sixth verse have led to much misapprehension, for they are supposed to mean that in the early period of the world's history no rain fell, and that the earth was watered only by a mist; and some have gone so far as to believe that it did not rain until the Noachian Flood, which is intensely absurd and contrary to fact, for there is ample geological evidence to show that millions of years before the Deluge rain had fallen, and that there were fresh-water lakes and rivers, the result of rain, æons of ages before man's creation.

It can be shown that the Falls of Niagara had in all probability been flowing thousands of years before the advent of man. Sir Charles Lyell, in 1841, estimated the gradual recession of the rocks over which they flow to be one foot in a year, but this has been found too little. Originally the falls were seven miles (or 36,960 feet) further down; and, taking the average backward erosion of the rocks by the water to be about four feet in a year, we shall have nearly ten thousand years as the age of this cataract; and the fresh-water lakes that feed it must be of equal antiquity. The first rain fell when the

primary rocks were cool enough for the deposition of water to remain upon them, and formed a universal sea. So far from the sixth verse, then, being incorrect, it is perfectly in accordance with scientific facts; for, by the action of the sun, a mist, which is generally invisible, ascends from both the land and sea, and is afterwards condensed and descends as rain to "*water the whole face of the ground.*"

The verses of this second chapter involve most important questions which are strongly exercising men's minds, for at the present day numbers are asking, Was man created, or developed from the lowest animal organism? Which is right, the Bible or evolutionists?

Here we have to face a most serious controversy; if the evolution theory be the right one, then it seems to me that the three first chapters of Genesis must fall to the ground, and with them the whole of the Bible; for upon the story of Redemption as revealed to our first parents in Eden all its teaching is based.

There are many good Christian men who maintain that the Creator has proceeded by way of evolution; but they surely cannot have thought sufficiently upon the logical consequence of their hypothesis. Darwin, certainly, did not admit of such a compromise, for we read in his "*Life and Letters*" that in 1876 he wrote the following statements:—

"I gradually came to disbelieve in Christianity as a Divine Revelation. The fact that many false religions have spread over large portions of the earth like wildfire had some weight with me. But I was very unwilling to give up my belief Thus disbelief crept over me at a very slow rate, but was at last complete. The rate was so slow that I felt no distress."[1]

In the same year he also wrote:—

"Another source of conviction in the existence of God,

[1] Vol. I., p. 308.

connected with the reason and not with the feelings, impresses me as having much more weight. This follows from the extreme difficulty, or rather impossibility, of conceiving this immense and wonderful universe, including man, with his capacity of looking far backwards and far into futurity, as the result of blind chance or necessity. When thus reflecting, I feel compelled to look to a First Cause having an intelligent mind, in some degree analogous to that of man, and I deserve to be called a Theist. This conclusion was strong in my mind about the time, as far as I can remember, when I wrote the '*Origin of Species*,' and it is since that time that it has, very gradually, with many fluctuations, become weaker. But then arises the doubt, can the mind of man, which has, as I fully believe, been developed from a mind as low as that possessed by the lowest animals, be trusted when it draws such grand conclusions? I cannot pretend to throw the least light on such abstruse problems. The mystery of the beginning of all things is insoluble by us; and I, for one, must be content to remain an Agnostic."[1]

In a letter also to a correspondent, Darwin writes, in 1879:—

"Science has nothing to do with Christ, except in so far as the habit of scientific research makes a man cautious in admitting evidence. For myself, I do not believe that there has ever been any Revelation."[2]

These statements of Darwin come with great force, because they evidently arose from honest conviction after the most mature and careful thought, and their weight is so much increased from the fact of his being a most indefatigable student of Nature, combined with a personal character so estimable that it won for him the esteem of all who knew him.

It will be noticed that Darwin was gradually led to

[1] Vol. I., p. 312. [2] Vol. I., p. 307.

disbelieve in the doctrines of our Christian faith though he still continued a Theist, but later on, when he fully believed that the mind of man was "developed from a mind as low as that possessed by the lowest animals," he felt that he "must be content to remain an Agnostic," and afterwards lost all belief in any Revelation. It seems, therefore, evident that if we accept as true the theories of evolution as set forth by Darwin, we must give up all idea of the Bible being a Revelation from God to us.

Sir William Dawson considers Spencer's opinions also to admit of no compromise, for he says :—"The bare hard logic of Spencer, the greatest English authority on evolution, leaves no place for this compromise, but shows that the theory carried out to its legitimate consequences excludes the knowledge of a Creator and the possibility of His work." ("*The Story of the Earth and Man*," page 321.)

Let us now place the Biblical account of the origin of man side by side with Darwin's, and see which has the most claim upon us for belief.

In the first chapter of Genesis, after a series of creative events, which I think I have shown correspond in order to the revelation afforded us in the strata of rocks composing the earth's crust, the origin of man is thus stated :—

"*And God said, Let us make man in Our image after Our likeness, and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in His own image, in the image of God created He him, male and female created He them.*"

There is such an amount of poetic grandeur and pathos in these statements that they require no comment.

The opening words, "*Let us make man in Our image,*" surely can only imply a special and direct act of creation, and

that the being about to be formed was to differ from all other animals by bearing an impress of the Divine image.

Thrice the word בָּרָא (*bārā*) is used, which signifies to create out of nothing, or to change inorganic matter into a living body; which, in the second chapter, is distinctly stated to have been the case—"*And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life.*" In the original it signifies "dry dust;" it is clear, therefore, that man's body had no taint of descent from a lower animal, but the various elements composing it were fresh and new from the earth. Then—when this beautiful form was moulded by the Divine hand—He breathed into it a part of His own Spirit, at the same time endowing the man with speech, and a large amount of intuitive knowledge in reference to all his surroundings; with capabilities also of knowing and appreciating the Divine attributes of his Creator, thereby raising him above all other animals.

On the other side, Darwin's description of man's origin, in his "*Descent of Man*,"[1] is as follows:—

"We thus learn that man is descended from a hairy quadruped furnished with a tail and pointed ears, probably arboreal in its habits, and an inhabitant of the Old World. This creature, if its whole structure had been examined by a naturalist, would have been classed amongst the Quadrumana as surely as would the common and still more ancient progenitor of the Old and New World monkeys. The Quadrumana and all the higher mammals are probably derived from an ancient marsupial animal; and this through a long line of diversified forms, either from some reptile-like or some amphibian-like creature, and this again from some fish-like animal. In the dim obscurity of the past we can see that the early progenitor of all vertebrata must have been an aquatic animal provided with brachiæ, with the two sexes united in

[1] Part III., chap. 21.

the same individual, and with the most important organs of the body (such as the brain and heart) imperfectly developed. This animal seems to have been more like the larva of our existing marine Ascidians than any other form known."

This then is man's genealogical tree as drawn by the writer of "*The Origin of Species*," and I should like my readers to again peruse both statements, to see which they prefer.

I find that Darwin, in his second edition of "*The Descent of Man*," has, in this paragraph, left out the words "and with pointed ears;" but as, in the same edition, he has laid much stress upon this matter, and has devoted to it pages 15, 16, and 17, illustrated with two drawings—one of the fœtus of a monkey with pointed ears, the other of the human ear—and calls attention to what he presumes to have been originally the pointed portion of man's ear—I think the omission could not have been intended.

As I have set myself the task of proving that the story of the creation of man, as given in the first and second chapters of Genesis, is historically true and not a poetic myth, I must first endeavour to answer a few of the statements made by evolutionists to substantiate their opposite theories.

In works favourable to evolution, the authors generally give drawings of the embryos of several animals such as the dog, seal, bat, &c. &c., side by side with that of man, and say, "See how alike they are," and because these rudimentary structures are so much alike, they therefore consider it strong evidence of the common origin of all animals. To the evolutionist this seems a very conclusive argument, but I confess it does not appear so to me, because the after development proves that folded up in these apparently similar embryos are forms which differ exceedingly, though in the early stages they are beyond our detection. Then the evolutionists also tell us that large groups of species, whose habits are widely different, present certain

fundamental likenesses of structure. The arms of men and apes, the forelegs of quadrupeds, the paddles of whales, the wings of birds, the breast-fins of fishes are constructed on the same pattern but altered to suit their several functions. Nearly all mammals, from the long-necked giraffe to the short-necked elephant, have seven neck-bones; the eyes of the lamprey are moved by six muscles, which correspond exactly to the six which work the human eye, and so forth.

But what if all these limbs and muscles resemble each other in structure? Have they not similar kinds of work to perform? and therefore the same arrangement of levers, ball-and-socket joints, &c., are necessary. We find, however, that there are remarkable differences in each to suit their peculiar use, which afford strong evidence of a special design.

Again, they tell us that they find in certain animals the incipient remains of limbs and muscles which would now be useless to them, but formerly were necessary to the animal from which they were developed. These may be only abnormal structures occasionally found in individual cases, and may not belong to the whole species, or they may have a use not known to the naturalist.

Another argument brought forward to support the theory of the derivation of species is "that no two individuals of the same species are exactly alike, and each tends to vary, which variations become fixed so that new species are formed."

It is perfectly true that there are no two things alike in the world, not even two grains of sand, nor two leaves in the vast forest; no two feathers, and no two hairs. This endless variety is only another great proof of the Divine origin of the world, for no two things being cast in the same mould must imply a Creator of infinite power and of infinite resources.

Also the variations that can be produced in the different species of plants and animals by human agency only show that the great Creator has made man a co-worker with Himself in beautifying and diversifying the world. It must be specially noticed, however, that whatever variations man can produce by cultivation, such variations are confined to the same species.

Take the chrysanthemum: it is simply marvellous the number of variations the gardener has been able to produce, and every year some new sorts are exhibited in the Temple Gardens and other like places. This may be also said of the pansy, flowers of which can be obtained of every colour in the rainbow, and yet these flowers and all like them if left to themselves will go back to their original simple form and colour.

The varieties of the domestic pigeon that have been produced are extraordinary, and yet if a number of tumblers, fantails, jacobins, horsemen, dragons, &c., were to be taken to an island far away from man, they would in a short time go back to the simple original stock, the rock-dove.

Surely this proves that the tendency is rather to a permanency of species than to a change of them.

I fear I must content myself for the present with these few instances of the arguments brought forward in favour of evolution, in order that I may give some facts which I think go to prove that the advent of each species has been a separate act of creation, and *therefore that man was brought forth by a special creative act.* In my former work I have called attention to the marvellous mathematical accuracy which bees display in the structure of their honey-combs: now I have a little story to tell about this which bears upon our present subject.

Going one day to a public dinner, I was placed beside a scientific friend of considerable eminence for whom I have much esteem. During the dinner our conversation turned

upon Darwin, when my friend said, "You know I am an evolutionist." "If that be so," I replied, "I will give you a problem to solve," and then I mentioned to him what I have stated in "*Moses and Geology*" about the bees, and which I will repeat here, as some of my readers may not have that work. The base of each cell of the honey-comb, instead of forming a plane, is usually composed of three planes of the shape of the diamonds on playing cards, which are placed in such a manner as to form a hollow pyramid at the bottom of the cell. Maraldi, the inventor of glass hives, measured the angles and found the greater to be 109° 28′ and the lesser to be 70° 32′.

Réaumur, being desirous of knowing why these particular angles were selected, without stating his design or mentioning Maraldi's researches, requested M. König, a skilful mathematician, to determine by calculation what the angles would be of three equal and similar rhomboid plates forming a concave pyramidal base of a six-sided cell, so that the least possible amount of matter should enter into their construction. M. König, after a long and most careful calculation, and employing what geometricians denominate the infinitesimal calculus, found that the angles would be 109° 26′ and 70° 34′, differing only two-sixtieths of a degree from the angles made choice of by the bees.

On Maclaurin's going over the calculation again some time after, a slight error was detected from the misprint of a figure in the logarithmic tables used by König; the bees were found to be perfectly right, and are continually performing a piece of geometrical work which would reflect the highest credit upon a senior wrangler. Having thus stated the case to my friend, I asked him how, by the evolution theory, he could account for such intuitive skill on the part of the bees. He replied, perhaps it took a million years to bring this about, the first bees doing it very imperfectly, the second generation

better, the third generation better still, until the present perfection was reached.

"Then," I said, "this must imply hereditary knowledge, in the second, third, and succeeding generations, of the imperfections committed by the previous generations, otherwise how could they improve upon a previous plan of which they knew nothing? For as the larva of a bee is produced from an egg it would know nothing of its parents, and yet this larva, on becoming a perfect insect, would commence work immediately, and would construct its wondrous cells without any teaching."

My friend replied, "I must think it over." I asked him how long he wanted, jokingly. He replied, "Give me a year." "Very well," I said, "now, remember, you have to give me proofs of hereditary knowledge of actual facts, and not a capability of acquiring a knowledge of those facts which may be hereditary."

And so we parted, but strange to say met again twelve months afterwards, on a similar occasion at the same place, and were again placed side by side. "Well, doctor," I said, "the twelve months having expired, have you solved my problem? Can you give me any case of an hereditary knowledge of facts?" "Oh, no," he replied, laughing, "I shall want ten years for further consideration." And he was content, very good-naturedly, to allow me to score a victory.

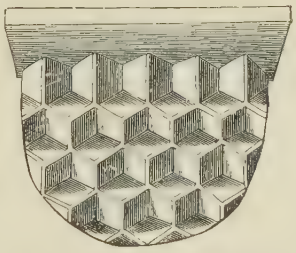


Fig. 9.—Planes at Bottom of Bees' Cells.

My readers will, I think, see that this mathematical skill on the part of the bees could not be accounted for in any other way than by a special endowment, which must also mean a special creation. Fig. 9 will show the shape of these three planes at the bottom of the cells.

Now let me carry the argument a little further, by comparing the bodily structure of the bee and the wasp: the one being adapted for making wax, and the other paper.

The bee produces the wax by swallowing the honey, a part of which is changed by a remarkable chemical action in its interior organs, and is then forced in small scales through openings beneath the rings of its abdomen. (Fig. 10.)



Fig. 10.—Wax Issuing from Bee.

In seeking their food from the flowers the bees collect the pollen as well as the honey, and by several interesting experiments Huber proved that the young grubs were fed with the pollen, and he also found that wax could not be produced from it, but that the bees, if confined and supplied with honey or with sugar, would secrete wax; and he also found that nearly one-sixth of the sugar was converted into wax, the dark-coloured sugar yielding more than double the quantity of refined sugar.

Here, then, is a wonderful thing: the bees are able to do what no chemist, I believe, has yet accomplished, viz., to produce wax from sugar; and I ask, is it in accordance with common sense that such a marvellous internal laboratory should have been evolved from some lower form? Does it not comport more with reason that such arrangements should be directly produced by a Designer of infinite wisdom and power?

Now let us examine the wasp. Like the comb of the bee, its nest is composed of hexagonal cells (Fig. 11), but instead of being made with wax they are constructed with paper. It is necessary, therefore, that the wasp should have quite a different internal structure, and should be endowed with very different instincts.

We are indebted to Réaumur for his patient observation of this insect. He tells us that for twenty years he had endeavoured to find out the secret of the manufacture of this bluish-grey papery material by the wasp, and that one day his perseverance was rewarded, for he remarked a

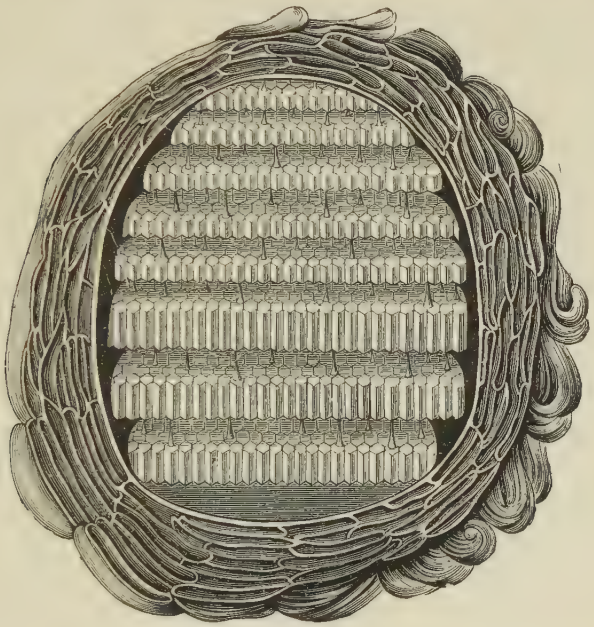


Fig. 11.—Section of Wasp's Nest.

female wasp alight upon the sash of his window and begin to gnaw the wood with her mandibles. It struck him at once that she was procuring materials for building. He saw her detach from the wood a bundle of fibres about the tenth of an inch in length and finer than a hair; and as she did not swallow these, but gathered them into a mass with her feet, he could not doubt that his idea was a correct one.

In a short time she shifted to another part of the window-frame, carrying with her the fibres she had col-

lected, to which she continued to add. When Réaumur caught her, in order to examine the nature of her bundle, he found that it was not yet moistened nor rolled into a ball as is always done before employing it in building.

In every other respect it had precisely the same colour and fibrous texture as the walls of a vespiary. It struck him as remarkable that it bore no resemblance to wood gnawed by other insects, such as the goat-moth caterpillar, which is granular, like sawdust.

This would not suit the design of the wasp, who is intuitively aware that fibres of some length form a stronger texture. Réaumur even discovered that before detaching the fibres she bruised them into a sort of lint with her mandibles. All this the careful naturalist imitated by bruising and paring the same wood of the window-sash, with his penknife, till he succeeded in making a little bundle of fibres scarcely to be distinguished from that collected by the wasp.

The bundles of ligneous fibres thus detached by the wasp are moistened, before being used, with a glutinous liquid, which causes them to adhere together, and they are then kneaded into a sort of paste or *papier mâché*.

Having prepared some of this material, the mother wasp begins to line with it the roof of her chamber that she has made in the ground—for wasps always build downwards.

The round ball of fibres which she has previously kneaded up with glue she now forms into a leaf, walking backwards and spreading it out with her mandibles, her tongue, and her feet, till it is almost as thin as tissue paper.

One sheet, however, of such paper as this would form but a fragile ceiling, quite insufficient to prevent earth from falling down into the nest. The wasp accordingly is not satisfied with her nest till she has spread fifteen or sixteen layers one above the other, rendering the wall altogether nearly two inches thick. The several layers are not placed

in contact like the layers of a piece of pasteboard, but with small intervals or open spaces between, appearing somewhat like a grotto built with bivalve shells, particularly when looked at from the outside.

Having finished the ceiling, she next begins to build the first terrace of her city, which, thus protected above, she suspends perpendicularly, and not horizontally like the combs in a beehive.

The suspension is light and elegant, and is, in fact, a hanging floor immovably secured by rods formed of materials similar to that of the roof, but stronger. (See Fig. 11.)

From twelve to thirty of these rods, about an inch or less in length and a quarter of an inch in diameter, are constructed for the suspension of the terrace. As I said, they are elegant in form, being made gradually narrower towards the middle and widening at each end, in order, no doubt, to render their hold the stronger.

The terrace itself is circular and composed of an immense number of cells formed of the paper I have already described, and of almost the same size and form as those of a honeycomb, each being a hexagon mathematically perfect, every hair's breadth of space being completely filled. These cells, however, are not used as honey-pots by wasps as they are by bees, but are appropriated to the rearing of the young.

Here, then, there is secreted in the body of the wasp a sort of glue, specially adapted for its paper-making, and it is supplied with apparatus to enable it to manufacture this article out of wood, long before man thought of such a thing, and before the Egyptians made it out of the papyrus. It is an interesting circumstance in connexion with this subject that a patent was, not long since, taken out to make paper from the wood of pine-trees, which are cut down and sawn into small blocks, about a cubic inch in size, and these blocks are boiled in water raised to the temperature, I think,

of 1000° Fahr., in strong iron vessels hermetically closed, until the wood becomes a pulp, which is afterwards bleached by an acid and made into an excellent and very strong paper called vegetable parchment.

It will be remembered that I noticed that the wasp left the fibres of a certain length, knowing that the strength of its

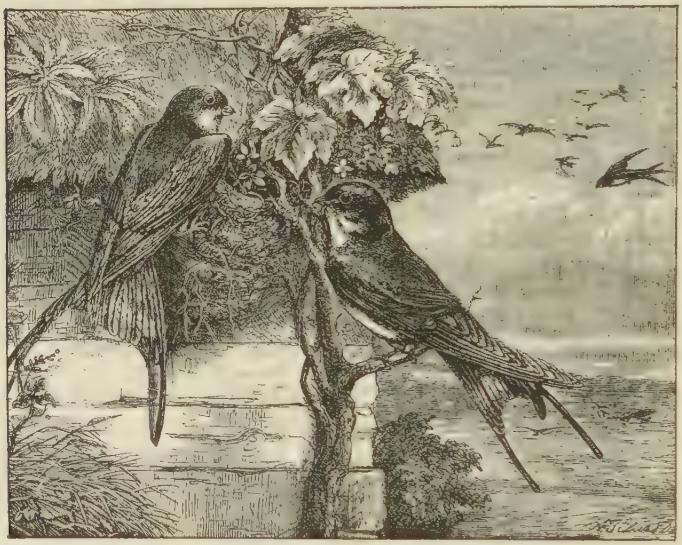


Fig. 12.—The Swallow's Nest.

paper depended upon this. Just so, this particular kind of paper is also strong because the fibres are sufficiently long to hold tenaciously together.

But there is another fact of the greatest importance, which is that the eggs laid in the first set of cells are soon hatched, and in a few weeks the larvæ become perfect insects, which immediately assist in completing the mansion by exactly the same process. I ask, how could this intuitive knowledge, which we call instinct, be otherwise accounted for than by a special creation of this particular species?

Evolutionists may try to account for it upon their theories, but they are obliged to resort to a number of suppositions which are not supported by facts.

I have spoken of the glutinous secretion of the wasp enabling it to make the paper for its nest; there is a similar provision in the mouth of the house-swallow, which would not be able to make its nest stick to the wall if the mud were not moistened with something more adhesive than water, as will be evident to any person who will take the trouble to pick up a little mud from the same place where the swallows collect it, and endeavour to make it adhere to a wall as they do their nests, which adhesion must be sufficiently firm to hold up not only the nest, but the parent birds and their brood of young ones. (Fig. 12.) That the bird thus moistens the mud with saliva is confirmed by the clay just added to the nest being considerably more moist than that of the ruts from which it is taken. Also by anatomical examination the presence of large secreting glands is discovered in the swallow's mouth and throat.

Why these special glands, why this special secretion of saliva, if not specially designed?

Still more wonderful, perhaps, are the nests of the *Collocalia nidifica*, often called the esculent swift (Fig. 13), which are composed of a glutinous substance produced from the food of the bird by a peculiar secretion similar to the former, from enormously developed salivary glands. Chemical analysis of the nests has confirmed this conclusion. These nests are highly valued for food by the Chinese, who will give what is equal in our money to £5 or £6 per pound for them. The number of nests collected in Java is so great that the total value of those imported into China every year is said to be £284,290.

But from a chemical point of view I have a still greater wonder to relate, which was mentioned by Professor Sir

George Stokes, late President of the Royal Society, in his Presidential address to the British Association held at Exeter in 1869, a copy of which he kindly sent me, in which he says :

"The turaco, or plantain-eater, of the Cape of Good Hope, is celebrated for its beautiful plumage. A portion of the wings is of a fine red colour. This red colouring matter has



Fig. 13.—Edible Nest, Swiftlets (*Collocalia nidifica*).

been investigated by Professor Church, who finds that it contains nearly six per cent. of copper, which cannot be distinguished by the ordinary tests, nor removed from the colouring matter without destroying it. The colouring matter is, in fact, a natural organic compound, of which copper is one of the essential constituents. Traces of this metal had previously been found in animals ; for example, occasionally in oysters, to the cost of those who partook of them.[1] But in these cases

[1] Major Collins told me that a friend of his died from eating an oyster

the presence of the copper was merely accidental. Thus oysters that lived near the mouths of streams which came down from copper-mines, assimilated a portion of the copper salt, without its apparently doing them either good or harm. But in the turaco the existence of the red colouring matter, which belongs to their normal plumage, is dependent upon copper, which is obtained in minute quantities with the food, and is stored up in this strange manner in the system of the animal. Thus in the very same feather, partly red and partly black, copper was found in abundance in the red parts, but none or only the merest trace in the black.

"This example warns us against taking a too utilitarian view of the plan of creation. Here we have a chemical substance elaborated, which is perfectly unique in its nature, and contains a metal, the salts of which are ordinarily regarded as poisonous to animals, and the sole purpose to which, so far as we know, it is subservient in the animal economy is one of pure decoration. Thus a pair of the birds which were kept in captivity lost their fine red colour in the course of a few days in consequence of washing in the water which was left them to drink, the red colouring matter, which is soluble in water, being washed out; but, except as to the loss of their beauty, it does not appear that the birds were the worse for it."

Surely this special and remarkable chemical operation, over which the bird has no control, could not be explained by the evolution theory.

Let me add one more illustration. Some little time ago I had given me a specimen of the den or nest of a spider belonging to the Mygale genus, which, I think, came from the West Indies. It is like a cylindrical box, nearly two

that had imbibed some copper. Also several deaths are on record of poisoning from eating mussels that had fixed themselves to the copper bottoms of ships.

inches in diameter, and must have been some six or seven inches in length. The whole of the outside is covered with a peculiar varnish, which I find cannot be removed with water, or in any way affected by moisture, therefore I presume it must have been so covered to render it water-tight. The whole structure is composed of fine earth, and lined inside with a uniform tapestry of silken web of a whitish colour, with a texture intermediate between India paper and a very fine glove-leather.

In order to construct this marvellous dwelling, it would seem that the spider must have first dug a hole deep enough and large enough to contain it, then that it must have built it all up and varnished it, afterwards filling in the earth all round.

But the most wonderful part of this nest is its entrance. A circular door is placed at the top, slightly concave on the outside and convex within; this is formed of more than a dozen layers of the same web which lines the interior; these layers being closely laid upon one another, and shaped so that the inner ones are the broadest, the outer being gradually smaller in diameter except towards the hinge, and, in consequence of all the layers being united there and prolonged into the tube, it is the thickest and strongest part of the structure.

The elasticity of the materials also gives to this hinge the remarkable peculiarity of acting like a spring and shutting the door of the nest spontaneously. It is, besides, made to fit so accurately to the aperture, which is composed of similar concentric layers of web, that the joining could not be seen without looking quite closely at it. Mr. Riddle had a specimen of this nest, the door of which, to gratify curiosity, was opened and shut hundreds of times without in the least destroying the power of the spring.

When the spider is at home and her door is forcibly opened

by an intruder she pulls it strongly inwards, and even when half opened often snatches it out of the hand; but when she



Fig. 14.—Nest of a Spider (*Cteniza fodiens*).

is foiled in this, she retreats to the bottom of her den as her last resource.

A gentleman in Corsica found a female of the *Mygale mavagesii* in one of these nests, with a numerous posterity. He destroyed the door to observe whether a new one would be

made, which was soon the case, but it was fixed immovably without a hinge; the spider no doubt fortifying herself in this manner till she thought she might re-open it without danger. Our illustration (Fig. 14) is of the species *Cteniza fodiens*, which is especially abundant in Corsica.

I have given these five instances in order that I might call the attention of my readers to the special internal structures which, by some marvellous *chemical* process, produce substances so widely different from each other and yet so remarkably suited to the requirements of the creatures.

Suppose it possible that my friend's idea were the true one, that the skill possessed by birds and insects in the construction of their dwellings has been acquired by each generation having an hereditary knowledge of defects in the structures made by their ancestors, and that should have led to the mathematical accuracy of the cells of the bee or the wasp, also the admirable structure of the nests of the swallow, and the wonderful trap-door of the Mygale spider, it would be very difficult indeed for evolutionists to give any tangible or even possible theory to account for the extraordinary and special *chemical* changes which the food of each undergoes—the bee from its food secreting wax; the wasp from its food secreting a glue suitable for its manufacture of paper; the house-swallow from its food secreting adhesive saliva to mix with the clay used for its nest; the esculent swift from its food secreting a gelatinous material highly prized as an article of food; and the spider from its food secreting a varnish to render its home water-tight, as well as secreting from its food the fluid which, on coming into contact with the air, forms the silken web with which it lines the walls of its dwelling. Such *chemical* processes are quite beyond the control of any animal organism, and therefore must all have been arranged by a Designer infinitely wise, so that we again arrive at the conclusion that each species has been brought into existence by a special act of creation.

As there are no proofs of any creature possessing hereditary knowledge of past facts, so also the separate instincts displayed by different species must indicate special endowments conferred upon them by their Creator.

The late President of the British Association, Sir William Dawson, F.R.S. and Vice-Chancellor of the McGill University, Montreal, who is acknowledged to be one of our first naturalists, and whose works upon Geology, Fossil Botany, Palæontology, &c. &c., are standard books, has also studied the Bible and Nature side by side, and his conclusions are entirely in favour of special acts of creation. The following are two of the numerous forcible and beautiful passages to be found in his works :—

In "*The Story of the Earth and Man*," he says : "We thus see that evolution as an hypothesis has no basis in experience or in scientific fact, and that its imagined series of transmutations has breaks which cannot be filled." Then in his "*Origin of the World*," he says: "Had the pen of inspiration written but the words, 'In the beginning God created the heavens and the earth,' and added no more, these words alone would have borne the impress of their heavenly birth, and would if received in faith have done much for the progress of the human mind. These words contain a negation of hero-worship, star-worship, animal-worship, and every other form of idolatry. They still more emphatically deny atheism and materialism, and point upward from Nature to its spiritual Creator, the One Triune, the Eternal, the Self-Existent, the All-Pervading, the Almighty. They call upon us as with a voice of thunder to bow down before that Awful Being of Whom it can be said that He created the heavens and the earth. They thus embody the whole essence of natural theology, and most appropriately stand at the entrance of Holy Scripture, referring us to the works which men behold as the visible manifestation of the attributes

of the Being whose spiritual nature is unveiled in revelation."

This public testimony from so eminent a scientist stands out in bold relief, and such grand and noble sentiments cannot do otherwise than fill the hearts of Christians with gratitude to God for raising up such a man to testify to His glorious attributes.

The next point of interest in this second chapter is

The Garden of Eden.

It says that "*the Lord God planted a garden eastward in Eden; and there He put the man whom He had formed. And out of the ground made the Lord God to grow every tree that is pleasant to the sight and good for food.*"

This garden must then have come into existence by a special exercise of Divine power, for the word וַיִּצְמַח (*vayyatsmakh*) signifies "and caused to grow." Other parts of the world had been covered with trees for ages before, but those which sprang from the ground in this garden were to be for the special enjoyment of the man whom God had created. The two events were simultaneous.

We can imagine that these trees were of great variety and beauty, their foliage and their blossoms pleasant to look upon, and their fruit formed delicious and nourishing food. That flowers upon hill and dale and plain poured forth delightful odours, and their varied tints added to the charms of the Paradise. Also that rivers flowed through the garden, which, branching off into rills and falling over the rocks, descended in glittering cascades.

From the description, it would seem to have extended for several miles, and was shut in by an impenetrable fence, with only one entrance and exit, which was afterwards guarded by the Cherubim.

Here the man for some time roamed alone, without companions, but not in continuous solitude, for it seems clear that the Second Person in the Holy Trinity frequently walked and talked with him, and probably imparted to him knowledge respecting created things, from the lowliest flower to the most glorious and most distant star.

Then "*the Lord God said, It is not good that the man should be alone: I will make him an help meet for him;*" out of the ground, by another special act of creation, God formed animals in great variety, that they might be companions to him, endowing the horse, the dog, the elephant, and many more with instincts that would probably render them special favourites. The trees also would be filled with lovely birds of every shade and colour, some of them making the garden resound again with their delightful songs, whilst others would amuse the man with their imitation of his voice and speech. On a certain day by the Divine influence they all passed before him, and then he gave them names suitable to their various characteristics.

But all these various creatures were of a lower nature than the man, and therefore not qualified to be companions to him. Adam's want in this respect led him the more to appreciate when it came the greater gift in store for him.

There is something touchingly beautiful in this part of the story. It says, "*but for Adam there was not found an help meet for him.*"

The birds were lovely in their plumage and song, the animals were noble in form, and manifested a gentleness and even affection for the man; but still another companion was wanted for him, of a higher kind — endowed like himself with an immortal soul, and one who could fully sympathise with him and appreciate all the joys of that beautiful garden, and join with him in worshipping the Great Creator of it and all that it contained.

Whilst reclining in one of the floral recesses of that delightful garden, the Lord God caused a deep sleep to fall upon him, and taking one of his ribs, with it for a foundation built up a woman, and brought her in all her loveliness and beauty to the man, who at once gave her his whole heart, exclaiming, "*This is now bone of my bone, and flesh of my flesh.*" Surely this is a picture that one may well delight to look upon, for it is painted by a Master-hand, and shows most clearly its Divine origin.

How long the pair enjoyed all this holy innocence and unalloyed happiness we cannot tell, but it might have been a number of years, for God had much to teach the man and woman whom He had thus created in His own image.

I have thus dwelt upon this charming story because I want to point out to sceptics of the Colenso and Ingersoll school that they are wrong in saying that this chapter disagrees with the first, which states that the animals were created before man.

It is as clear as words can put it that the trees in this garden, and the animals which added life and beauty to it, were special acts of creation. The fierce lions, bears, hyenas, and other carnivora which were created previously, and still inhabited certain parts of the earth, were not allowed to enter that Paradise, where probably death was unknown until after man's fall, which is not inconsistent with the statement that after the creation of man and woman God ceased from all His work. These special animals placed by God in this garden were produced "*from the ground*" before the creation of woman, which was the climax of all and the topmost stone of the glorious edifice.

I want my readers particularly to notice that in the formation of woman there were special reasons why a rib should be taken out of Adam. She could have been created as he had been without any such foundation, but a great

lesson was to be taught him and all his successors: that she was not taken from his head to show her superiority, nor from his feet to manifest her inferiority, but from his side to indicate her equality.

And there was another lesson of great importance which Adam uttered in the spirit of prophecy, in reference to the hallowed and indissoluble state of matrimony, "*and they shall be one flesh*," to which in our beautiful liturgy Christ's own words are added: "*What therefore God hath joined together, let not man put asunder*" (Mark x. 9).

It is interesting to notice that the Hebrew word וַיִּבֶן (*way-yiben*) translated in verse 22, "*and He made*," really means "and He builded." Hence I think I was justified in speaking of the rib as a "foundation" for the structure of the woman.

Some cavillers ask why there is not one rib less in man? How truly absurd is such a question! Could not He Who formed it in the first instance immediately re-supply its place? Or if Adam had one less it would not follow that his male posterity should have fewer than the female.

Now we must enter upon the sad portion of the story. In the midst of the garden there were two trees, beautiful to look upon, and laden with glorious fruit. These trees were so placed to test the obedience of this man and woman; one was called עֵץ הַחַיִּים (*'ēts ha-khayyim*)—"tree of life," the other עֵץ הַדַּעַת (*'ēts hadda'ath*)—"tree of knowledge," and here I must protest against the careless reading of the Bible by those who speak of the fruit which caused man to fall as an "*apple*." If apples grew in the garden, they would have been classed amongst those fruits "good for food," which the tree of knowledge was not.

At Antwerp there is a magnificent pulpit, and amongst other figures Adam and Eve are carved in the wood as large as life, under an apple-tree, and Eve holds an apple in her

hand. Why did not the artist open his Bible before he committed so egregious a mistake, which mars his beautiful workmanship? Artists and sculptors have much to answer for in perpetuating errors which the slightest study on their parts would have enabled them to avoid.

From the story it would seem that Eve, whilst walking one day alone near these trees, was accosted by a beautiful serpent which, doubtless, had often attracted her attention by its graceful motions and glittering scales. Its speaking to her does not seem to have surprised her, for she answers it in a natural way.

The sceptic takes special objection to this part of the story, and says that it is contrary to nature and common sense to suppose that the woman would not have been alarmed and have run away, and, moreover, that a serpent has not a tongue and teeth suitable for the articulation of words.

To the first objection I would reply that she might have frequently heard birds imitating the human voice, and might have even taught them to speak to her, therefore we can easily conceive her not being at all surprised at hearing another animal also uttering words.

The ability of some birds, even of very different species, is so well known that I scarcely need give an instance, and yet perhaps the following—related by Bingley, the naturalist—may be interesting:—

"A parrot which Colonel O'Kelly bought for a hundred guineas, at Bristol, not only repeated a great number of sentences, but answered many questions; it was also able to whistle many tunes. It beat time with all the appearance of science, and so accurate was its judgment that if by chance it mistook a note it would revert to the bar where the mistake was made, correct itself, and still beating regular time, go through the whole with wonderful exactness. Its death was

thus announced in the *General Evening Post* for the 9th October, 1802 :—

"'A few days ago died in Half Moon Street, Piccadilly, the celebrated parrot of Colonel O'Kelly. This singular bird sang a number of songs in perfect tune and time. She could express her wants articulately, and give her orders in a manner approaching nearly to rationality. Her age was not known; it was, however, more than thirty years, for previously to that period Colonel O'Kelly bought her at Bristol for a hundred guineas. The Colonel was repeatedly offered five hundred guineas a year for the bird, by persons who wished to make a public exhibition of her, but this, out of tenderness to the favourite, he constantly refused. The bird was dissected by Dr. Kennedy and Mr. Brookes, and the number of muscles of the larynx which regulate the voice were found, from the effect of practice, to be uncommonly strong.'"

Now, it must be noticed that a parrot has neither lips nor teeth, and its tongue is of a very different construction to ours, being harder and invested with a strong horny membrane, yet it pronounces words with remarkable distinctness, and therefore the objection as to the structure of the serpent's mouth falls to the ground. Still there is something very remarkable about the story, which implies that it was Satan who thus spoke to the woman through the serpent, and in relation to this we must, if we believe in the Bible, also believe in the personality of this evil spirit, for when he tempted our Lord such personality is distinctly described. That Satan was successful we are also told, and both man and woman fell from their state of innocency and were driven out of the garden, not however before mercy was promised them and the glorious scheme of Redemption revealed to them, this remarkable curse being also pronounced upon the serpent—

"*And the Lord God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every*

beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life:

"And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel."

I said at the commencement of this chapter that I should not be able to bring much monumental evidence in support of the subjects contained in it; but in reference to this story of the serpent there does seem to be some interesting collateral evidence of the Biblical account being true.

I have in *"Moses and Geology"* given some account of the great antiquity of the signs of the Zodiac and other constellations, which Josephus says were invented by Seth, and a plate will be found there of Scorpio and the accompanying constellations Ophiuchus and Serpens. Ophiuchus is represented as standing with one foot on the head of the scorpion, whilst its tail is turned towards the heel of the man's other foot as though to sting it. Ophiuchus is at the same time grappling with the serpent as though to destroy it. Surely we have here a series of symbols of the prophecies contained in the verses just quoted.

In another constellation (Leo) we have a lion trampling upon a serpent (Draco). This was also an antediluvian symbol of Christ's triumph over Satan, which is confirmed in Rev. v. 5—*"Behold, the Lion of the tribe of Judah, the Root of David, hath prevailed,"* &c.; and in Rev. xx. 2—*"And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years."*

Thus in the Bible and in those very ancient astronomical symbols we have the evil one represented as a serpent.

But I will now give my readers some striking monumental evidence confirmatory of this story of the serpent in Eden.

In Sir John Soane's Museum, Lincoln's Inn Fields, there

is a remarkable sarcophagus cut out of a solid piece of alabaster and covered with hieroglyphics. In this sarcophagus, Seti I., father of Rameses II., was placed when he was buried in his magnificent tomb at Thebes, of which I shall have much to tell a little later on.

Seti's mummy was not in it when Belzoni discovered it, for, some centuries after its burial, it had been removed for safety to another place.

Well, this sarcophagus has upon it a very large number of serpents, all having some symbolical meaning. The one,

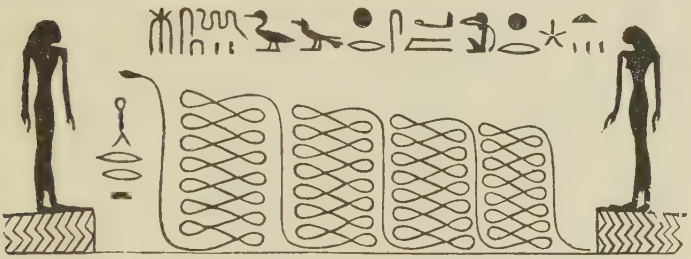


Fig. 15.—Apophis, the Serpent of Evil.

however, which most predominates is Apophis, the serpent of evil, and which is represented in several forms and positions, one being of great length, as shown in Fig. 15, having numerous folds and lying in the bed of a river. This is on the outer and left side of the sarcophagus. There is a passage in Ezekiel, xxix. 3-6, which compares Pharaoh to this dragon, and foretells his destruction :—

"Thus saith the Lord God: Behold, I am against thee, Pharaoh king of Egypt, the great dragon that lieth in the midst of his rivers, which hath said, My river is mine own, and I have made it for myself. I will leave thee thrown into the wilderness thou shalt fall upon the open fields And all the inhabitants of Egypt shall know that I am the Lord."

On another part of the sarcophagus twelve men are represented carrying this huge serpent, which they have conquered, but the drawing is too large for insertion here.

Inside, on the left, in the middle row of figures, we have Horus represented approaching this serpent of evil under a cover in order to destroy it, and over his head is the winged



Fig. 16.—Horus Attacking Evil Serpent.

orb symbolical of Divine protection and assistance in his dangerous task. (Fig. 16.) Three men armed with spears hold the folds of the cover. Also inside, on the right, we find this Apophis with a chain round its neck, which is held by five men, one of whom is lying on the chain, and eight men

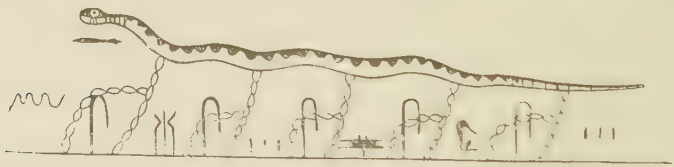


Fig. 17.—Serpent of Evil Chained.

with knives are approaching to destroy it. Further on in the same picture a large hand is seen coming out of the ground, holding a chain attached to the neck of this evil serpent. Then on the right inner side we see depicted this serpent bound with a number of chains fastened to the ground with staples. (Fig. 17.)

In all this I can only read another version of the prophecy in Eden, and of the confinement of Satan during the

millennium, which had descended to the Egyptians through Noah and his family.

On the sarcophagus there are also beneficent serpents; indeed, the artist has even represented some of them as guarding the gates of Heaven, but where the Egyptians got this idea from I do not know.

I have, however, a still more important drawing to lay before my readers, from Wilkinson's *"Ancient Egyptians"* (Fig. 18), of Horus the son of Osiris destroying the serpent



Fig. 18.—Horus Spearing Apophis in the Head.

Apophis by piercing it in its head, and also thrusting a spear at the head of the same monster in human form.

This seems to me conclusive evidence of such representations, which are very numerous on Egyptian monuments, being a perversion of the promised Redemption given to our first parents in Eden, for the titles of Horus strikingly resemble those attributed to Christ in the Gospels, such as "The Word," "Beloved Son," "Holy Child," "Sole begotten Son of the Father," "Eternal King," "Giver of Life," "The vicarious Deliverer from evil of the Egyptian deceased," and many similar ones to which I hope to refer in a future work.

I must not, however, leave out the following cut (Fig. 19) from a seal in the upper Assyrian Room. The figures on each side of the tree, upon which fruit is hanging, and the serpent behind the female figure, as clearly as possible show



B. M., Case B. 36.
Fig. 19.—Chaldæan Tree of Knowledge.

that the story of "the fall," as related in our Bible, was known to the ancient Babylonians—indeed, Mr. W. St. Chad Boscawen tells me that after much search he has found a tablet with an inscription upon it giving an account of this sad occurrence.



B. M. (Moor.)
Fig. 20.—Krishna as a Boy Treading on Serpent.

There are many who think that there are evidences of the prophecy of Eden having been handed down to the people of India from their remote ancestors. I give two instances from Moor's "*Hindu Pantheon*," published in 1810, of Krishna, who is said to have been born 1429 B.C. He is represented with his foot on the head of the serpent Kaliya for the purpose of crushing it. Fig. 20 represents him as a boy treading on the serpent's head, and in Fig. 21 he is drawn standing on the head of the serpent, which has enveloped him in its folds.

Numerous instances could be given from classical history

of a similar kind, but I think these will suffice to show that there have been, in some form or other, traditions amongst all nations of the fall of man and the promised Redeemer Who should save them from the serpent of evil.

We have now arrived at a point where it is evident that, if evolution, as taught by Darwin, be true, the whole scheme of Redemption must fall to the ground, and with it, as I said



B. M. (Moor)

Fig. 21.—Krishna Crushing Serpent's Head.

before, the entire Bible, for if the story of Eden be only a myth, then the Saviour was not promised, and man must grope his way on in the darkness of agnosticism, without one ray of hope of future happiness to cheer him amidst all the trials and vicissitudes of life : no God for a Father ; no Christ for a Saviour ; no Heaven for an eternal home.

It is often thought to be an inexplicable thing that men who have attained to the highest ranks in the scientific world should, notwithstanding their extensive knowledge of the

marvellous mysteries of Nature, utterly disbelieve in the Bible as a Revelation from God. I think assuredly it can only be accounted for on the ground that they do not give the Bible the same amount of careful study that they bestow upon Science.

There are, however, numerous and great exceptions to this, of which Sir William Dawson, to whom I have before referred, is first and foremost amongst a phalanx of those who have studied the Bible and Science side by side, and has come to the conclusion that both are in harmony. I think, therefore, I shall do well to introduce here the close of one of his chapters in his excellent work, "*The Origin of the World*," for it will be found that he not only confirms all that I have hitherto said, but also anticipates what I am about to say in reference to the recent discoveries amongst the ruins of cities long passed away.

Sir William, speaking of the records of geology and Scripture, says :—

"Both records represent man as the last of God's works and the culminating point of the whole creation. We already had occasion to refer to this as a result of zoology, geology, and Scriptural exegesis, and may here confine ourselves to the moral consequence of this great truth. Man is the capital of the column; and if marred and defaced by moral evil the symmetry of the whole is to be restored, not by rejecting him altogether, like the extinct species of the ancient world, and replacing him by another, but by re-casting him in the image of his Divine Redeemer. Man, though recently introduced, is to exist eternally. He is in one or another state of being to be witness of all future changes of the earth. He has before him the option of being one with his Maker, and sharing in a future glorious and finally renovated condition of our planet, or of sinking into endless degradation. Such is the great spiritual drama of man's fate to be acted

out on the theatre of the world. Every human being must play his part in it, and the present must decide what that part shall be.

"The Bible bases these great foreshadowings of the future on its own peculiar evidence, yet I may venture humbly to maintain that its harmony with natural science, as far as the latter can ascend, gives to the Word of God a pre-eminent claim on the attention of the naturalist. The Bible, unlike every other system of religious doctrine, fears no investigation or discussion. It courts these. 'While science,' says a modern divine, 'is fatal to superstition, it is the fortification to a Scriptural faith.'

"The Bible is the bravest of books. Coming from God and conscious of nothing but God's truth, it awaits the progress of knowledge with calm security. It watches the antiquary ransacking among classic ruins, and rejoices in every medal he discovers and every inscription he deciphers; for from that rusty coin or corroded marble it expects nothing but confirmations of its own veracity. In the unlocking of an Egyptian hieroglyphic or the unearthing of some implements, it hails the resurrection of so many witnesses; and with sparkling elation it follows the botanist as he scales Mount Lebanon, or the zoologist as he makes acquaintance with the beasts of the Syrian desert, or the traveller as he stumbles on a long-lost Petra, or Nineveh, or Babylon. And from the march of time it fears no evil, but calmly abides the fulfilment of those prophecies and the forthcoming of those events with whose predicted story inspiration has already inscribed its page. It is not light, but darkness, which the Bible deprecates; and if men of piety were also men of science, and if men of science were to search the Scriptures, there would be more faith on the earth and also more philosophy."

Sir William, referring to what he had written before in this work, goes on to say :—

"The reader has, I trust, found in the preceding pages sufficient evidence that the Bible has nothing to dread from the revelations of geology, but much to hope in the way of elucidation of its meaning and confirmation of its truth. If convinced of this, I trust that he will allow me now to ask for the warnings, promises, and predictions of the Book of God his entire confidence, and in conclusion to direct his attention to the glorious prospects which it holds forth to the human race, and to every individual of it who in humility and self-renunciation casts himself in faith on that Divine Redeemer who is at once the Creator of the heavens and the earth and the Brother and the Friend of the penitent and the contrite.

"That same old Book which carries back our view to those ancient conditions of our planet which preceded not only the creation of man, but the earliest periods of which science has cognisance, likewise carries our minds forward into the farthest depths of futurity and shows that all present things must pass away.

"It reveals to us a new heaven and a new earth which are to replace those now existing, when the Eternal Son of God, the manifestation of the Father, equally in creation and redemption, shall come forth conquering and to conquer, and shall sweep away into utter extinction all the blood-stained tyrannies of the present earth, even as He has swept away the brute dynasties of the pre-Adamite world, and shall establish a reign of peace, of love and holiness that shall never pass away, when the purified sons of Adam, rejoicing in immortal youth and happiness, shall be able to look back with enlarged understandings and grateful hearts on the whole history of creation and redemption, and shall join their angelic brethren in the final and more ecstatic repetition of that hymn of praise with which the heavenly host greeted the birth of our planet. May God in His mercy grant that he who writes and they

who read may 'stand in their lot at the end of the days,' and enjoy the full fruition of these glorious prospects."

I have enriched my pages with these extracts from the works of Sir William Dawson because I want my readers to feel that there are men of the highest scientific attainments who believe that the Bible is a Revelation from God, and who not only reverence it, but look upon it as a precious gift and a special manifestation of God's love to man. I would particularly recommend the careful perusal of the two works I have here named, "*The Origin of the World*," and "*The Story of the Earth and Man*," and also "*Modern Ideas of Evolution*," published by the Religious Tract Society, where will be found clear but temperate and unprejudiced arguments against the evolution theories and in favour of separate acts of creation.

Before I close this chapter I must allude to one other doctrine of the evolution theory—namely, the "survival of the fittest." To this I offer no objection excepting in the case of man, for we frequently see a weak and sickly child survive and a healthy and well-formed one die, and sometimes also the weak one will live to make a mark in the world and to win for himself a name which will last to the end of time.

Sir Isaac Newton is an instance of this. When born he was a sickly child and so small that he could be put into a quart mug, and yet he lived to write the "*Principia*" and to discover the law of gravitation, which he used as a balance to weigh the mighty, glorious sun, and the far-distant planets. Had he been born in heathen and cruel Sparta, his tiny body would have been destroyed by an order from the magistrate, whose duty it was to see that only those children were allowed to live who seemed to the State to be the fittest to survive. God forbid, then, that we as Christians should go back to such monstrous notions.

Then as to the "survival of the fittest" in reference to

mental capabilities, is not the strong maternal affection for a child of weak intellect evidence that God intended it should be taken special care of?

I knew a family in which there were two sons and one daughter. One of these boys was a very clever fellow, and had a wonderful aptitude for the acquirement of knowledge; but the girl was quite an imbecile, yet the love of the mother and father for that girl was something extraordinary, and when she died they grieved for her so much that they could not go into society for a long time, the mother always bursting into tears at the very mention of the child. This case was a particularly interesting one to me, because it proved how wise and good the Great Creator is in thus providing for the protection and care of those who are unable to take care of themselves. Nothing but a divinely implanted instinct, combined with religious feelings, could have led these parents to have acted as they did.

The doctrines of our Bible are not those of the "survival of the fittest," but those of love and tender sympathy.

Is it not one of the strongest evidences of the Divine origin of this Book that those nations which base their laws upon its teachings are the happiest, the most prosperous, and the most influential? Hence the utter absurdity of the statement which we so often hear, that "politics have nothing to do with religion." Thank God this is not the opinion of our beloved Queen.

When I saw her on the glorious day of her Jubilee, looking so bright and happy, and surrounded by such a brilliant phalanx of admiring princes and nobles from almost every country of the globe, I thought of the promise of the King of Kings—"*Them that honour Me I will honour.*" God has done more for her even than the bestowment of these high distinctions. He has given her the hearts of her people. Only let us open the History of England and

look down the list of sovereigns. Not one could be pointed to who was so beloved as is our gracious and noble Queen.

There is an interesting object in one of the galleries of Windsor Castle, preserved under a glass case, placed there by the Queen. It is General Gordon's well-thumbed Bible. It was his constant companion in prosperity and his comforter in adversity. In the camp early in the morning before military duties commenced, a white pocket handkerchief would be seen tied to one of the tent-ropes as a signal that he was not to be disturbed for half an hour. Both officers and men knew that this little white flag indicated that Gordon was perusing that much-beloved Bible of his, and was also engaged in prayer for himself and them. General Gordon not only believed, but was as strongly convinced as Sir William Dawson that the Bible is a Revelation from God to man ; and thus Queen, Soldier, and Scientist unite in one exclamation, "*Thy word is truth.*"

CHAPTER III.

"He begat Sons and Daughters."

We now come to the fourth and fifth chapters, from which alone we derive our historical information of Adam and his descendants up to the time of the Deluge, that is, for a period of about sixteen hundred years. Of this period there is much indirect evidence of the statements made by the Scriptural historian being true; and though at present inscriptions older than the Deluge have not been found, we have every reason to hope that eventually much more light will be thrown upon this early history of the world.

The fourth chapter opens with the tragic story of Cain and Abel, from which we learn that God still held *personal* communion with this family, and in some special way manifested His approval or disapproval of their conduct and worship. We also notice that Adam and Eve had brought up their children to fear and worship God, which shows that, though cast out of Paradise, they still endeavoured to serve their great Creator.

Here I wish to say a few words about Cain, and to give a translation of his utterance, which I think places his character in a somewhat different light to that indicated by the Authorised Version, the words of which are:—

"*And Cain said unto the Lord, My punishment is greater than I can bear.*"

I remember, when a child, reading this expression of Cain's almost with a shudder, for it seemed such abominable

impenitence after so dreadful a crime; but one is greatly relieved to find that the words in the original will bear a very different signification.

The Hebrew language has frequently only one word for an act and its result. פְּעֻלָּה (*pĕ'ullah*) signifies both work and wages, so עָוֹן (*'ăwōn*) signifies both sin and punishment for sin, and נְשׂוֹא (*nĕsō*) means both to be borne and to be forgiven. Hence the passage should read, "*My sin is greater than may be forgiven.*" This puts quite a different phase upon Cain's feelings and character, for it shows him to be overwhelmed with shame and remorse, and looking upon his sin as one of gross enormity—so great indeed that he anticipates God will utterly forsake him, for he exclaims, "*From Thy face shall I be hid.*"

This penitence upon the part of Cain leads us to look upon his crime as the fatal result of a blow given in the height of passion and jealousy; and I think what follows shows that God accepted his penitence and promised him protection, which in the Authorised Version is not at all clearly expressed: "*And the Lord set a mark upon Cain, lest any finding him should kill him,*" which would seem to indicate that Cain was branded or marked in some way. What the Hebrew says is, "*And Jehovah set* [that is, appointed] *unto Cain a sign that no one finding him should slay him.*" And, perhaps, as God appointed the rainbow as a sign to Noah that all mankind should never again be destroyed by a flood, so here probably the sign might be some natural phenomenon, the regular occurrence of which would assure Cain of his security, and so pacify his excited feelings.

It seems a little strange at first that Cain should speak of people who would avenge the death of Abel, but the family circle might by this time have become a very large one, for it is characteristic of Biblical history that only the chiefs of

a family are mentioned, and we find no mention of Adam's daughters until the fifth chapter, where it is said that "*he begat sons and daughters.*" Also Cain might not have known that the family of Adam was the only one. When Seth was born we read that Adam was one hundred and thirty years old, and therefore there might have been at least twenty thousand people in the world, for it would be more than four generations. Supposing Adam to have had ten sons and ten daughters, and that these ten pairs had each a similar number of children, they would have amounted to 220 in the second generation; in the third generation to 2,200; in the fourth to a population of 22,220.

If we strike out the 2,220 for any casualty, and take into consideration that 130 is ten years more than four generations, giving the last generation forty years, I think a population of 20,000 when Seth was born would not be an over-estimation.

It seems more than probable by Eve's expression, "*For God hath appointed me another seed instead of Abel whom Cain slew,*" that the birth of Seth took place for Eve's comfort soon after the death of Abel. It must not be assumed a difficulty that the birth of Seth is mentioned after a genealogical table of Cain's posterity extending over quite one hundred years, for it must be noticed that at the twenty-sixth verse the story of Adam and Eve is resumed, and no further mention is made of Cain's family whatever, either in the Old or New Testament.

The fifth chapter of Genesis gives the descendants of Seth only, and St. Luke traces the genealogy of our Lord up to Adam through Seth's descendants: "*which was the son of Enos, which was the son of Seth, which was the son of Adam, which was the son of God.*"

I trust, therefore, this explanation will clear up the two-fold difficulty of Cain's fearing that vengeance would be

taken upon him for killing Abel, and also of his building a city.

The third verse of the fourth chapter seems quite to sanction this idea, for it says, "*And in process of time,*" that is, after a number of years.

For should these suppositions be true, then Cain and Abel would each have been over a hundred years old, and might have each had large families of sons and daughters, and even great-grandsons and great-grand-daughters.

Cain would have, therefore, much to fear from Abel's family, and we can quite conceive his own clan accompanying him into exile and helping him to build a city.

Now I have something more to say about this building of a city. Every day we are having fresh light brought to bear upon ancient civilisation, from which we learn that buildings were erected with much architectural skill soon after the Deluge, and therefore we may suppose that Noah and his sons had acquired the knowledge of architecture from the antediluvians, and as Cain seems to have had this knowledge, we must conclude that our first parents were divinely instructed in this art, either when in the garden or after they had left it.

I called my readers' attention to the fact that Cain not only deeply deplored his sin, but also feared that God would forsake him, and as he was assured to the contrary, we find that the first son that was born to him after his banishment he called Enoch, in Hebrew חֲנוֹךְ (*Khanōch*), which means "to consecrate or dedicate as to a temple." It would seem, therefore, that in gratitude for his assured pardon he consecrated this son to God, and to perpetuate the circumstance built a city and called it by this name. It will be noticed that it is the same name that Jared the descendant of Seth gave to his son who "*walked with God: and he was not; for God took him.*"

Let me, then, sum up this history of Cain as it appears to

me. He had been taught by his father and mother to worship God, and knew the special sign which was a manifestation of the Divine acceptance of such worship. Being grieved at seeing his brother's sacrifice accepted and his own not, in a fit of jealousy he struck his brother a blow which killed him. At first he did not show any remorse for his crime, but afterwards was overwhelmed with sorrow, and expressed his penitence in the strongest terms.

That God forgave him, though He banished him, but appointed a sign upon which, when Cain looked, he might feel assured that he had the Divine protection.

That, being a hundred years old, he had a large family of children and grandchildren, who accompanied him in his exile; and the first son he had after this he consecrated to God, and then, to perpetuate the circumstance, he built a city with the help of his numerous clan, and called it after his son Enoch. I quite expect that others will differ from me in this view of Cain's character, on account of what is said of him by St. John, and also because of his first improper reply when asked where his brother was. But to me his case and David's seem alike, and I think both alike repented and found mercy.

That Eve lived to see this repentance of her son we know, and thus in this early history of the world we have reason to believe that a godly mother's prayers were heard and answered.

I must now notice some very interesting facts in reference to Cain's family. We find that Lamech's son, Jubal, was "*the father of all such as handle the harp and the organ.*" By this we are not to suppose that it was the first time such instruments of music were known, but that Jubal was skilful in handling them—that is, in playing upon them. We speak of Faraday as the "father" of electricity and chemistry, not that he was the first to discover those sciences, but that his investigations brought to light a number of new

and important facts which had never before been known, and that the title of "father" has been attributed to him in reference to them. So now we must consider Jubal as the Mozart of the antediluvians.

I think it probable that Adam and Eve were both taught music in Eden, and we can imagine their singing impromptu songs in the glades of that delightful garden. They might also have had instrumental music, for all the notes of the scale were in existence in natural objects long before they were created. This may startle some of my readers, but I can prove it.

When strolling through some of the courts of "The Inventories" at Kensington a year or two ago, I saw a number of flints suspended with strings from a horizontal rod: they were like ordinary flints, of all sizes and shapes. Presently a man came up and began to strike them with a small stone. At once they gave forth the sweetest music; for they altogether composed two octaves, so that "Home, sweet Home," "The Carnival of Venice," and other tunes could be readily played upon them.

Their proprietor told me that he had been thirty years collecting them, and had had to try three hundred thousand flints before he obtained a complete set. That he had at last succeeded proved that thousands and perhaps millions of years before the creation of Adam all the notes of a double octave existed in nature, even in rough, unsightly flints. At first I thought that the sound was similar to that produced from bells, but I soon felt that it was even more sweet, and it gave me intense pleasure.

I specially asked the proprietor whether he had chipped the flints in any way so as to produce artificially the notes he required. He said, "No, I have not; they are just as I found them, and the least attempt to alter them by cutting or grinding would destroy the pureness of the note."

May we not, then, see here the Divine origin of music, and will it not give my musical readers increased pleasure to think that when the Lord God walked and talked with Adam and Eve, He probably taught them this Divine art, which we are assured from our Bibles will form one of the joys of the heavenly world?

Jabal, another son of Lamech, seems to have given his attention to the rearing of cattle. Perhaps up to that time sheep only had been reared for food, clothing, and sacrificial purposes, and it would also seem that men had not lived in tents, but in buildings. Whether the coverings to the tents were composed of skins or of some woven texture, we cannot say, but that the art of weaving was known very early we have ample evidence. "*The father of such as dwell in tents,*" would doubtless imply tents of sufficient strength and excellence to render them suitable for comfortable dwellings.

The other son of Lamech (by his second wife), Tubal-Cain, appears to have surpassed his clever brothers in the useful arts, for we find him working in metals, and he is not spoken of as being the first to do so. In the Authorised Version we read that he was "*an instructor of every artificer in brass and iron;*" and the Revised Version speaks of him as "*the forger of every cutting instrument of brass and iron,*" which seems to be the best rendering, for the word in the Hebrew text is לֹטֵשׁ (*lōtēsh*), which is the kal active participle sing. mas. of the verb לָטַשׁ (*lāṭăsh*), generally regarded as meaning "to hammer," on account of the Arabic *meltās*, "hammer."

All this is deeply interesting, for it clearly proves that mankind at this early history of the world knew how to obtain metals from the ore and to harden iron and copper, so as to make cutting instruments.

Copper is sometimes found in a pure state, but iron very

seldom if ever, for though some of the meteoric stones contain a very large proportion of iron, none, I believe, have been yet found that could be forged at once into instruments. It can scarcely be conceived that Adam or his sons could have discovered by themselves that metals might be obtained from their ores by smelting without having been instructed in the art of doing so. Cain could not have built a city without tools made of some kind of metal to cut the wood and the stone, and, therefore, we must believe that God instructed Adam or his sons in selecting the ores, and in separating the metals from them—a process which I think it would have been impossible for them to have discovered unaided.

This, then, brings us again and again back to the high culture of our first parents, and leads us to repudiate *in toto* the idea that they were ignorant savages, which it has of late been the tendency of some writers to insist upon. A little later on I trust I shall be able to show that all existent savage tribes, and all those that have existed, are and have been *deteriorations* from the original stock. At present I am simply dealing with the history of this early period, and I have now to notice the contents of the fifth chapter, which opens by telling us that it is the copy of a book in which was inscribed the genealogical table of Adam and his descendants down to the time of Noah, and we are met with a serious difficulty—viz., the great age attributed to these antediluvian patriarchs.

Here I would say that we must not attach too much importance to numbers in the Bible, because it was the Hebrew method to give numerical values to letters, and add them together, so that the words thus formed being meaningless might easily become altered in the process of copying. We have to do with the facts of the Bible, which facts are not affected by numbers any more than an historical fact in English history would be. If, for instance, one writer should

state that 30,000 fell at the Battle of Agincourt, and another should give 20,000, this discrepancy of numbers would not alter the fact that the battle was fought and the English gained the victory.

I do not say these numbers are wrong; but I do say that if they should be wrong, that would not in the smallest degree invalidate the various narratives.

There are, however, some facts of no little importance which would seem to confirm the numbers stated in this chapter. Canon Rawlinson gives a most interesting account of the traditions in various countries upon this subject, and we all know how careful he is in collecting facts which relate to such important subjects.

These are his words from his "*Historical Illustrations*":—

"Now it is beyond a doubt that there is a large amount of consentient tradition to the effect that the life of man was originally far more prolonged than it is at present, extending to at least several hundreds of years. The Babylonians, Egyptians, and Chinese exaggerated these hundreds into thousands. The Greeks and Romans with more moderation limited human life within a thousand or eight hundred years. The Hindoos still further shortened the term. Their books taught that in the first age of the world man was free from diseases and lived ordinarily four hundred years. In the second age the term of life was reduced from four hundred to three hundred; in the third it became two hundred; and in the fourth and last it was brought down to one hundred. So certain did the fact appear to the Chinese, that an Emperor, who wrote a medical work, proposed an inquiry into the reasons why the ancients attained to so much more advanced an age than the moderns."

I shall hope at some future time to give some remarkable proofs that all past and present nations of the globe since the Deluge descended from Noah; and if so, informa-

tion received from him and his sons would have been handed down in each nation respecting this longevity of the antediluvians.

Had there been traditions in only one country to confirm the Biblical story, it would have scarcely sufficed ; but we see that in countries far remote from one another, and utterly differing from each other in religious beliefs, all agree as to the fact of the great age attained by the first descendants of Adam, which we may consider as very strong evidence that such was the fact.

The physical objection that a hundred and twenty or a hundred and fifty years is the utmost possible duration of human life, as man's body is now constituted, cannot be received as an argument, for He who made the body could endow it with a capability of continuance to any length, or shorten such capability to a less period than we now enjoy ; and I think it is a matter of no small moment that we find in the sixth chapter and third verse that God does shorten the time of man's life to a hundred and twenty years, which means, in plain words, that the Divine Creator so altered the physical condition of man's body that his age would as a rule not exceed a hundred and twenty years.

There is in Isaiah a remarkable and most interesting passage in reference to the age of those who should live in Messianic times. The prophet, speaking of this glorious period, says that a man should be considered a child when a hundred years old; and also he says, *"As the days of a tree are the days of my people."* Now, some trees live for more than two thousand years.

When on a visit to Lord Shaftesbury at St. Giles's, I found in his park yew-trees quite two thousand years old, and the Rev. F. Paynter has in his garden at Stoke-next-Guildford an oak-tree not less than eight hundred years old. In Oriental countries there are trees much older than this,

which the prophet doubtless had his eye upon when he wrote his description of the millennium. The whole passage reads thus :—

"There shall be no more thence an infant of days, nor an old man that hath not filled his days, for the child shall die a hundred years old. They shall not build and another inhabit ; they shall not plant and another eat ; for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands." (Isa. lxv. 20, 22.)

Taking these two things together—the promise of very long life to God's people in Messianic times, and the remarkable traditions amongst all nations of the long life of the early race of mankind—we have strong presumptive evidence that the ages mentioned in this sixth chapter are correct.

Before I close this chapter I should like to say a little about Enoch, the son of Jared, whose name, like that of Cain's son, signifies "consecrated" or "dedicated," and it appears from what we read of him in the New Testament that he was a priest and a prophet. It is more than possible that he wrote his prophecies, which Noah would doubtless preserve with great care, and hence they might have been handed down to the time of Jude, either written or by tradition. It is certain that there was a book called the Book of Enoch in the second century, as Tertullian spoke of it and thought it inspired. This book was quoted by Christian writers until about the close of the eighth century, when it was lost sight of ; but in 1773 Bruce, the eminent traveller, discovered in Abyssinia three complete manuscripts of a work professing to be the Book of Enoch, which was supposed to be an Ethiopic version made from the Greek one, in use amongst the Fathers. Archbishop Laurence of Cashel translated it, and it was published in 1821, and, after passing through three editions, formed the basis of the German edition of Hoffmann (Jena, 1833–1838). The Archbishop also published

the Ethiopic version in 1838. We may be quite sure now that this book was not written by Enoch at all, but was compiled by someone after the apostle's time, and I fully agree with Miss Rolleston, who in her "*Mazzaroth*" says :—

"The prophecy expressly quoted by Jude is to be found in the second chapter of the book translated by Laurence. This passage standing alone in its magnificence, luminous in the surrounding obscurity, seems to have been the only genuine record of the words of the patriarch that had reached the writer. There is nothing like it, nothing worthy of it, in the rest of the volume, which might well have originated with a Jew into whose hands the Epistle of St. Jude had fallen. The imagery of the Apocalypse seems imitated in it, but not the prophecies. As the translator observes, none of its attempts at foretelling events after the Christian era correspond with history. The seal of inspiration is therefore wanting to the book, though the inspired apostle has authenticated this one passage, apparently received by tradition as spoken by Enoch."

As Miss Rolleston was a deeply read Oriental scholar, the above opinion is a valuable one upon this interesting subject; to use her expression, the passage quoted by St. Jude, "standing alone in its magnificence, luminous in the surrounding obscurity," is strong evidence of the whole thing being a forgery, excepting this passage which was inserted to give it an apparent authenticity.

It seems likely, from Heb. xi. 5, that the author of that epistle also knew more than we do of Enoch, for he says: "*He was translated that he should not see death, and was not found because God had translated him.*" But for this passage the statement in Genesis, "*and Enoch walked with God: and he was not; for God took him,*" might have meant that he died and was taken by God to heaven. It is quite clear, however, from the above statement, that like Elijah he

did not die, and that this extraordinary privilege was awarded him for his high-toned and constant piety.

It is rather interesting that there is an Indian tradition, that "the third from Adam, famous for his piety and the salutary precepts he gave mankind, was translated to heaven, where he shines as the polar star."

Enoch was thus named in the tradition "the third from Adam" because Adam, Seth, and Enoch are all said to have made astronomical discoveries.

The Indians, doubtless, had this tradition from their ancestor Japheth, from whom it is another evidence of their having descended.

The expression, "walked with God," is striking, for it must mean that at all times during his life of three hundred and sixty-five years God was uppermost in his mind, and that whatever he did or said was with a view to God's glory. Let us try and imitate this good man, and though we cannot expect to attain to his perfection, we may by watchfulness and prayer become imbued with some amount of his spirit.

CHAPTER IV.

"The Waters prevailed."

I WAS not able in my former work to say much in reference to the Deluge, beyond giving a translation of the Assyrian tablet; I therefore consider it necessary to enter a little more fully upon the subject, and I feel this to be of the utmost importance because it is ground upon which so many battles have been fought, and in reference to which our opponents think they have reason to offer grave and, as they imagine, unanswerable objections.

Taking Colenso's statements as a fair specimen of these objections, I will first quote from the preface to his work on the Pentateuch, in which he refers to his translation of the Scriptures into the Zulu language, and says :—

"While translating the story of the Flood I have had a simple-minded but intelligent native—one with the docility of a child, but the reasoning powers of mature age—look up and ask: 'Is all that true? do you really believe that all this happened thus? that all the beasts and birds and creeping things upon the earth, large and small, from hot countries and cold, came thus by pairs and entered into the ark with Noah? And did Noah gather food for them all, for the beasts and the birds of prey as well as the rest?' My heart answered in the words of the prophet:—

"'Shall a man speak lies in the name of the Lord?' (Zech. xiii. 3). I dared not do so. My own knowledge of some branches of science, of geology in particular, had been much increased since I left England; and I now knew for

certain on geological grounds a fact of which I had only misgivings before, viz., that a *universal* Deluge such as the Bible manifestly speaks of could not possibly have taken place in the way described in the Book of Genesis, not to mention other difficulties which the story contains.

"I refer especially to the circumstance, well known to geologists (see Lyell's '*Elementary Geology*,' pp. 197, 198), that volcanic hills exist of immense extent in Auvergne and Languedoc, which must have been formed ages before the Noachian Deluge, and which are covered with light and loose substances, pumice-stone, &c., that must have been swept away by a flood, but do not exhibit the slightest sign of having been so disturbed. Of course I am well aware that some have attempted to show that Noah's Deluge was only a partial one. But such attempts have ever seemed to me to be made in the very teeth of Scripture statements which are as plain and explicit as words can possibly be. Nor is anything really gained by supposing the Deluge to have been partial. For as waters must find their own level on the earth's surface, without a special miracle, of which the Bible says nothing, a flood which should begin by covering the top of Ararat (if that were conceivable) or a much lower mountain, must necessarily become universal, and in due time sweep over the hills of Auvergne. Knowing this I felt that I dared not, as a servant of the God of Truth, urge my brother-man to believe that which I did not myself believe, which I knew to be untrue, as a matter-of-fact, historical narrative.

"I gave him, however, such a reply as satisfied him for the time without throwing any discredit upon the general veracity of the Bible history."

Now having taken Colenso's own words that I may do him perfect justice, let me endeavour to show my readers how wrong his reasoning is throughout; and I will first consider his assertion that the "Scripture statements" in reference to the

universality of the Deluge "are as plain and explicit as words can possibly be." To me the very opposite seems to be the case, for I contend that the Bible most clearly states that the Flood took place in a particular *region*, and does not even so much as hint that the whole *globe* was covered with water.

Let us take the words in Gen. vi. 17, "*And, behold, I, even I, do bring a flood of waters upon the earth.*"

The Hebrew word here translated *earth* is הָאָרֶץ (*hāārĕts*), which is the noun אֶרֶץ (*ĕrĕts*) with the definite article prefixed, signifying the land as opposed to the sea, but its far more general use is to designate a country or region.

In Gen. ii. 12 we read, "*And the gold of that land* [*hāārĕts*] *is good.*" This most distinctly means the country or region of Havilah.

Again, in Gen. xxiii. 7 it says, "*And Abraham stood up and bowed himself to the people of the land* [*hāārĕts*], *even to the children of Heth.*" The country of the Hittites is intended here. And in Gen. xlvii. 20, "*So the land* [*hāārĕts*] *became Pharaoh's*"—meaning the cultivated land of Egypt.

Then, in verse 17 of this sixth chapter, we have, "*And every thing in the earth* [בָּאָרֶץ (*bāārĕts*)] *shall die.*" Here the prepositional affix ב (*beth*), *in*, is used, and corresponds with Gen. xiii. 7, "*And the Canaanite and the Perizzite dwelled then in the land*" [*bāārĕts*]. Fifty similar instances might be shown where this word אֶרֶץ (*ĕrĕts*) is used for *region* or *country*. In these sixth and seventh chapters the word *earth* occurs in the Authorised Version twenty-one times, of which in the original it is eleven times *hāārĕts*, the region, five times *bāārĕts*, *in* the region, and five times הָאֲדָמָה (*hāădāmāh*), the *ground* or *soil*.

As there are then so many instances where this word signifies a region, what right had Colenso to insist upon its meaning the globe in the sixth chapter, and hence to assert that the Scriptural narrative declares the Flood to have been

universal? This it most certainly does not, and difficulties so often raised do not exist.

It is true, in Gen. i. 1, *hāārĕts* has a wider meaning, and would, doubtless, signify the globe—"*In the beginning God created the heavens and the earth.*" But where a word has an extensive and also a limited meaning we are bound to use our common sense, and attach that signification to it which the context demands. When, on returning from a large gathering, we say, "All the world was there," do we mean all the people of the globe? Most certainly not, and no one would be so foolish as to think we did. Just so, then, we must take the limited meaning of *hāārĕts* when reading the story of the Flood, because science and common sense demand that we should do so—seeing that this word so frequently used to mean a region.

I think that the region of the Flood included the whole of the present Arabian peninsula with Asia Minor and Armenia; and I fix upon this district because it contains one of the rivers mentioned in the second chapter of Genesis, and the sites of the cities of Babylon and Nineveh, which were amongst the earliest cities built by the descendants of Noah. Also, I think that as we find it mentioned on the tablet that there was an earthquake, and in the Bible it says that "*the fountains of the great deep were broken up,*" we can conceive that the beds of some of the surrounding seas were upheaved, and their waters tilted over the land.

If such an elevation took place on the western side, then the Mediterranean and Red Seas would have poured their waters over the land; and we can quite imagine that waters rushing all at once over the country from such large seas would destroy and drown everything in their courses, and not a man or animal would escape. The number of inhabitants thus destroyed might, I think, be estimated at the least as two millions.

There are some reasons for supposing that Mount Ararat, which is now an extinct volcano, might then have been in a state of activity and emitted from its crater an immense quantity of steam, which, condensing, fell upon the country in the form of rain, and continued doing so for a number of days.

There are numerous instances of the emission of large quantities of water from volcanoes, of which the eruption of Vesuvius at the destruction of Pompeii, as related in my former work, was a remarkable one. This city was buried under a shower of stones, cinders, and ashes, and vast volumes of steam sent up by the volcano descended in torrents of rain, which united with the ashes suspended in the air, and washed them, after they had fallen, into places where they could not well have penetrated in a dry state. Amongst other proofs of this, the skeleton of a woman was found in a cellar, enclosed within a mould of volcanic paste which received and retained a perfect impression of her form. This could not have happened in a cellar without a flood of water rushing into it with the volcanic dust.

It must be noted that I do not say that water was ejected from Ararat, but I mention these things to show that God could have made use of physical laws for the destruction of this district and its inhabitants, and that by a special act of His power He brought them into operation at this particular time and place. *"Behold I, even I, do bring a flood of waters to destroy all flesh."*

The next point of importance is to consider the structure of

THE ARK,

and it will be best to first quote in full the specifications given by God to Noah:—

"Make thee an ark of gopher wood; rooms shalt thou make in the ark, and shalt pitch it within and without with pitch.

And this is the fashion which thou shalt make it of: the length of the ark shall be three hundred cubits, and the breadth of it fifty cubits, and the height of it thirty cubits. A window shalt thou make to the ark, and in a cubit shalt thou finish it above; and the door of the ark shalt thou set in the side thereof; with lower, second, and third stories shalt thou make it."

The words of the Assyrian tablet are—

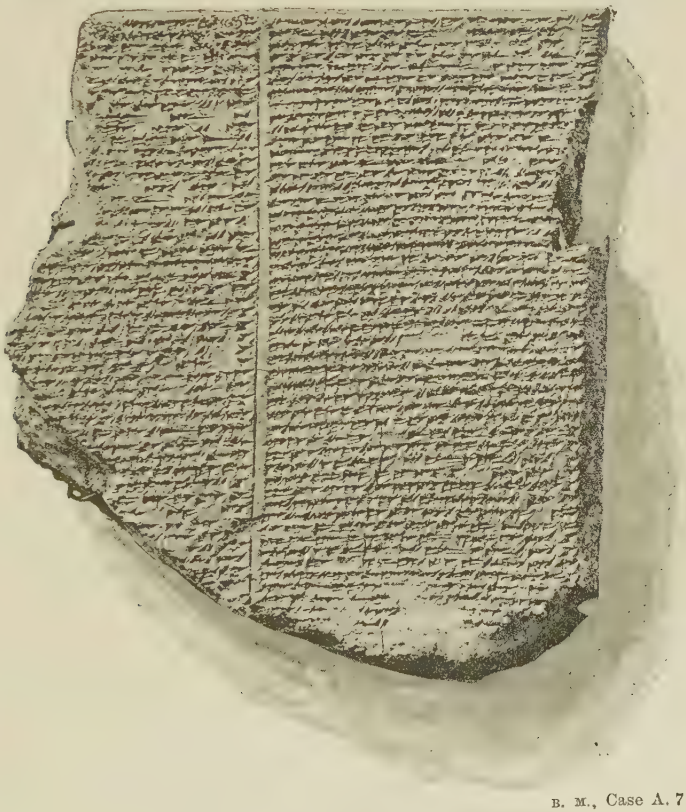
> "Surippakite, son of Ubara-Tutu. Destroy the house; build a ship . . . cubits shall be the measure of its length . . . cubits the amount of its breadth, and its height . . .
>
> "I placed its roof; I enclosed it. Three sari of bitumen I poured over the outside. Three sari of bitumen I poured over the inside."

Though the portion of the tablet containing the measurements of the ark is broken away, we have an indication of its great size in the word *sarus*, which we know to be 3,600 units of some kind. If such unit were only equal to our pint, then the total quantity of pitch or bitumen poured over the inside and outside would be *two thousand seven hundred gallons.*

After the first few lines, the whole of the inscription is in the first person, the story having been related by the Chaldæan Noah himself to Gilgames, supposed to be Nimrod.

And, before going further, I would again call my readers' attention to this marvellous historical confirmation of the Biblical account of the Deluge, for the tablet can be shown to be a copy of one written some 4,000 years ago, and has come down to us through the Assyrians, who were the constant enemies of the Jews; and therefore their evidence in reference to these facts is so much more valuable, for it is clear that the two accounts are quite independent of each other. This evidence, too, far exceeds that of the remarkable traditions of the Deluge which exist amongst nearly every nation of the globe, to which I shall refer a little later on.

In "*Moses and Geology*" I have only given a translation of the tablet: in this chapter I shall comment upon it and our Biblical version at the same time; and Fig. 22 is from a photograph of another copy in the Kouyunjik Gallery.



B. M., Case A. 7

Fig. 22.—Assyrian Deluge Tablet.

The ark was directed to be made of the wood of the gopher-tree, which from the root of the word probably means the cypress, which has an unrivalled fame for its durability and its resistance to those injuries which are incident to other kinds of wood. Kitto says: "The Divine appointment

had, doubtless, a reason founded in the nature of things, and no better reason can be found than the matchless excellence of the wood recommended." The compact and durable nature of the cypress renders it peculiarly eligible for sacred purposes, hence we find it was employed in the construction of coffins among the Athenians, and mummy-cases among the Egyptians.

The *Cupressus sempervirens*, a straight and elegant tree of the cone-bearing family, perhaps has the best title to the credit of having furnished the material for the most important vessel that was ever constructed.

The word "ark," תֵּבָה (*tēbāh*), Dean Payne Smith says, is "a word so archaic that scholars neither know its derivation nor even to what language it belongs." The same word is used for the ark made of bulrushes in which Moses was put, and which was so constructed that it might float upon the water. I think we may therefore consider Noah's ark to have been in the form of a huge boat or ship, especially as the tablet says, "build a ship."

It is quite true that it was not made for the purposes of a voyage, but it would be necessary to construct it in such a shape as would best prevent its capsizing in the dreadful storms it would have to encounter.

The word קִנִּים (*kinnīm*), translated *rooms*, really means cells, just such as would be made for animals: and indeed, in the singular, it signifies a nest. These cells were to be made in three tiers, so that the interior was like a spacious hall with three galleries, one above the other, running right round, the whole of which could be seen from below.

The size of the structure, taking the cubit as eighteen inches, would be 450 feet long, 75 feet broad, and 45 feet in depth, and the cubical contents 1,518,750 feet. The *Great Eastern* was 692 feet long, 83 feet wide, and 60 feet deep, and its contents, including all the materials of its structure, 3,506,160 cubic feet.

The ark, therefore, though very large, had not half the cubical contents of the *Great Eastern*. Now our opponents make a great point of showing that this would not be anything like sufficient to accommodate all the different species of animals throughout the world, and they are right. It would not have been large enough by a long way; but as I have, I think, already proved that it was only a district that was inundated, therefore only the animals of that district need have been taken care of, in order that they might re-stock the region so submerged. Moreover, even pairs of all the animals of that district would not be included, as the carnivora were evidently not taken into the ark, for after Noah came out he was told that they were to be destroyed, in these words :—

"*And surely your blood of your lives will I require; at the hand of every beast will I require it.*" (Genesis ix. 5.)

It would seem very unlikely that beasts, whose very nature it is to kill men and animals, should be saved, and then a special command given directly afterwards to destroy them. Moreover, a couple of lions and a couple of tigers would have made sad havoc amongst the domestic animals when set at liberty after the Flood.

It may seem a little too bad to deprive pictures and children's toys of this interesting feature, and yet we are bound to say that there is strong evidence that lions and tigers were not received into the ark; therefore those which were afterwards found in that country had wandered there from other regions after the waters had dried up. The mention of clean and unclean animals does not present any difficulty in this matter, for in Leviticus, chap. xi., we find that the camel and the horse were considered unclean, that is to say, they were not to be eaten nor offered in sacrifice.

Then in the phrase, "*every beast after his kind,*" the word כֹּל (*khal*), translated *every*, does not always have so strong a

meaning in Hebrew as with us, for in chap. viii. 20 it says: "*And Noah builded an altar unto the Lord; and took of every clean beast and of every clean fowl, and offered burnt offerings on the altar.*" This, of course, does not mean that Noah offered up all the clean animals that came out of the ark.

It is only thus, by comparing passage with passage in the English Bible with the original, that we can come to any definite conclusion upon these matters, and in doing so the grand old Book stands the severest tests that can be applied to it.

Now I will come to the important question of

Lighting and Ventilating the Ark.

Colonel Ingersoll and other freethinkers make a great point of holding up to ridicule the inadequacy of the provision made for these two indispensable conditions where there was such an aggregation of animals, because such men are under the impression that it is stated Noah only made a small window in the ark, eighteen inches square. If this had been the case the whole of the occupants would have died in less than twenty-four hours, unless some extraordinary miracle had been performed to keep them alive.

This remarkable blunder on the part of our opponents has arisen from their taking it for granted that the window which Noah opened to let out the birds was the only one that gave light and air to the whole building—which my readers will presently see to be a great mistake.

In the passage, "*And Noah opened the window of the ark which he had made*" (Genesis viii. 6), the word translated *window* is חַלּוֹן (*khallōn*), meaning only "an aperture," which was made by Noah simply for him to look out from time to time to see whether the flood was abating, and from which he probably sent forth the birds.

The word, however, in chap. vi. 16 is a very different one,

being צֹהַר (*tsōhar*), "a bright light," which indeed sometimes means "splendour." The same word is also used in the dual for "mid-day,"[1] and is therefore the strongest possible term for an abundance of light. The word for "light" in a general way is אוֹר (*ōr*), but *tsōhar* means "a bright light."

Now let us see what the text says about the matter, word for word. It reads thus in the Hebrew: "A bright light shalt thou make to the ark, and within a cubit shalt thou finish it from to upwards."

I think I am right in translating מִלְמַעְלָה (*milmăl'āh*) "from to upwards." The Dean of Canterbury and other high authorities give it this rendering. The Revised Version is also similar—"*And to a cubit shalt thou finish it upward.*"

That is to say, that he was to board the sides up to within a cubit of the top, and to leave that space open all round for air and light. Doubtless he would so construct the eaves as to protect this opening from the rain. It is a remarkable and interesting fact, that in some of the modern hospitals the same plan is adopted for air and ventilation, so that our architects are unconsciously imitating the specifications given to Noah by the Divine Architect more than 4,000 years ago.

I must now notice another objection in reference to the statement that all the high hills that were under the whole heaven were covered; and I think I cannot do better than quote again from Dean Payne Smith:—

"Interpreting this by the English Version, many regard it as a proof of the Deluge having been universal. But omitting the well-known fact that in the Bible the word 'all' means much less than with us, we must remember that the Hebrew language has a very small vocabulary, and the whole heaven means simply the whole sky. We, with our composite language, borrow a word for it from the Greek and say

[1] 1 Kings xviii. 29.

'the whole horizon'—that is, the whole heaven bounded by the line of the spectator's vision.

"So then here. Far and wide in every direction, to the utmost reach of the beholder's gaze, no mountain was in sight—all was a surging waste of flood. But there is no idea here of the mountains of Auvergne with the ashes of the old world volcanoes still reposing upon their craters, extinct from a time probably long anterior to the creation even of man. The mountains were those of the Noachian world, as limited as the Roman world of Luke ii. 1, or even more so."

Although I have thus, I trust, distinctly shown that the Deluge was confined to a district, yet I thoroughly believe that every human being was destroyed, and the Assyrian story confirms the Biblical account in this respect. We have now in the British Museum several copies of this Assyrian story, of which I have given one in "*Moses and Geology*," and another on page 102.

And here I would say that the translations from the Assyrian monuments in this chapter are those of Mr. Theophilus G. Pinches, of the Department of Egyptian and Assyrian Antiquities, British Museum, who has most kindly rendered me much assistance during the compilation of this work. The words on the tablet are—

> "What Rimmon made evil, sought the sky[1] . . . swiftly it rushed . . . And the whole of mankind was turned to corruption.[2] Like reeds the corpses floated."

On comparing this with the statement in Gen. vii. 21, it will be seen that they both tell the same sad story—

"*And all flesh died that moved upon the earth, both of fowl and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man.*"

[1] This apparently means, "Rimmon's evil deluge reached to the sky." Another possible rendering is "What Rimmon poured forth," &c.—T. G. P.

[2] Literally "mud."—T. G. P.

This sixth chapter opens by telling us that the sons of God married wives of the daughters of men, which has been very much misunderstood, and some have even supposed that it meant that angelic beings came down from heaven and contracted marriages with mortal women.

It is inconceivable how such a notion could get into people's minds, and yet I have seen some beautiful pieces of poetry, and written by good men too, enunciating this opinion. Our Lord told us that "*in heaven there is neither marrying nor giving in marriage;*" and St. Paul especially points out the marked difference between an earthly and a spiritual being :—

"*As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly.*" (1 Cor. xv. 48.)

And again in the fiftieth verse :—

"*Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God, neither doth corruption inherit incorruption.*"

The union in marriage, therefore, between a heavenly being and an earthly one would be an impossibility. Mr. Bertin has pointed out that the Assyrians and Babylonians often call a man "the son of his god," meaning that he was a just man. Doubtless, then, what is really meant is that the Sethites, of whom we read in the previous chapter as being godly men, were led away by the beauty of the women of godless families, with whom they contracted alliances which alienated them from God. In reference to this, the tablet is remarkably expressive, which opens with God's address to Noah :—

> "Destroy the house; build a ship . .
> "Annihilate the hostile (?) save life."

Who the hostile were, our Bible strikingly points out, and says that the wickedness of man became very great, that

the imagination of his heart was only evil continually, and that the earth was filled with violence.

In this sad picture how strikingly, however, does God's mercy stand out in bold relief: *"But Noah found grace in the eyes of the Lord."* And immediately afterwards we read why: *"Noah was a just man and perfect in his generation, and Noah walked with God."*

There is a touching verse in the opening of the eighth chapter: *"And God remembered Noah, and every living thing and all the cattle that was with him in the ark."* Not only Noah was remembered, but all the cattle. How this corresponds with our Lord's remark, that not even one of the sparrows is forgotten by the great and glorious Heavenly Father!

The next parallel passages are very remarkable: *"And God made a wind to pass over the earth, and the waters assuaged."* *"The fountains also of the deep and the windows of heaven were stopped, and the rain from heaven was restrained."*

On the tablet the words are:—

> "On the seventh day, when it arrived, that storm ceased, and the raging flood, which had destroyed like an earthquake, quieted. The sea began to dry and the evil wind and deluge ended."

We notice here that an earthquake is mentioned, which quite comports with what I said earlier as to the means God made use of to bring about this awful catastrophe. The words on the tablet, "The raging flood quieted," correspond remarkably with those in the Bible, "*The waters assuaged.*"

We now come to a most interesting portion of the story, and I will again first give the parallel passages:—

Moses says: *"And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat."*

Here the Bible states that it was on the mountains of Ararat the ship rested, but we must not forget that in ancient times Ararat was sometimes used for Armenia. Thus Sennacherib's sons, in Isaiah xxxvii. 38, are said to have escaped into the land of "Armenia," which in the original is written אֲרָרָט (*Arārāt*).

The tablet says :—

> "In the country of Nizir rested the ship. The mountain of Nizir stopped the ship, and to pass over it was not able."

It was this passage and the following ones in reference to the birds which first called the attention of Mr. Smith to this tablet, when he was looking over a number of similar ones in his sanctum in the British Museum; at once he gave all his attention to its translation, and laid it before the world.

Before I give a geographical description of the mountains upon which the ark is supposed to have rested, let me call the attention of my readers to the fact that neither the Bible nor the tablet says that the ark rested on the *top* of a mountain, and yet for centuries children have been taught this, and have grown up with the impression, which they have communicated to their children without once giving the matter a thought, and Colenso actually assumes it as a fact that the Bible says so. And one can scarcely conceive how a man of his education could have committed such a blunder.

In the Biblical account we find the plural of mountain used. Now it is certain that the ark could not have rested upon two or more peaks—those, for instance, of Ararat being seven miles distant from each other. (See Fig. 23.) This, then, is an absurdity like that of Eve's eating an *apple*, which should be rectified by every parent and teacher.

It would have been necessary for the waters to have been more than three miles in depth for the ark to have floated on to the top of Ararat, which I have already shown in "*Moses*



Fig. 23.—Mount Ararat.

and Geology" would have required a creation of an enormous amount of unnecessary water.

It seems quite clear from both statements that the ark, as it floated on the waters, was carried by the winds or waves towards a range of mountains which "stopped the ship, and to pass over it was not able," so that it rested upon a ledge of that mountain range until the waters subsided. Whilst resting there, Noah sent out first a raven and then a dove to see how much the waters had abated. The tablet mentions also a swallow, but this may have been an after-interpolation. The translation of the lines by Smith and Sayce is most interesting:—

> "I sent forth a dove and it left. The dove went, it turned, and a resting-place it did not find, and it came back.
>
> "I sent forth a swallow and it left. The swallow went, it turned, and a resting-place it did not find, and it came back.
>
> "I sent forth a raven and it left. The raven went, and the raging of the waters it saw, and it ate, it darted about, it turned, it did not return."

The story here told is so simple and so natural that its truth is apparent upon the face of it. The difference of diction, and its being in the first person, are so much greater evidence of the historical accuracy of our Biblical narrative.

I spoke just now of interpolations; there are, doubtless, many of them in the Assyrian legend, which mentions again and again the heathen gods of that people, whereas our account only speaks of the one great God, and generally by His exalted and sacred title יְהוָה (*Jehovah*).

We are not quite sure upon which mountain range the ark lodged, but it seems more than probable that it was upon the mountains of the Taurus chain in Armenia, and the chief mountain of that chain has been fixed upon for centuries as the Ararat of the Bible, which is called by the Turks, Aghri-Dagh, "*the painful mountain;*" and by the Persians, Koh-i-Nuh, "*the mountain of Noah.*" Its highest point is 17,210 feet,

considerably higher than Mont Blanc; and it is now, as it were, the boundary-stone of the three great empires of Russia, Turkey, and Persia. Its base occupies an area of 400 square miles. Though close on the line of the immense chain of Taurus, which extends from the eastern shores of the Black Sea far into Asia, Mount Ararat stands, in a measure, alone, the other hills in the neighbourhood being too insignificant in size to hide its proportions or impair the majesty of its aspect. So large is it that from Nakchivan, nearly 100 miles distant, it appears like an immense isolated cone of extreme regularity rising out of the low valley of the Aras. It is seen from Derbend on the Caspian, which is fully 270 miles distant. Its vast extent and elevation is such that Colonel Cameron states that after a journey of nearly sixty miles, between Nakchivan and Erivan, it appeared to him in exactly the same spot from whence he had originally started.

This great mountain is divided into two immense conical masses or heads, respectively named the Great and Little Ararat (Fig. 23). The two cones are about 36,000 feet apart at their summits, or little less than seven miles, the smaller cone being 5,000 feet lower than the greater.

The higher peak is perpetually covered with snow for nearly a mile down from its summit, whilst the lower one is clear of snow in summer, and when this takes place it is the sign of the greatest heat, and the cultivators of melons cut their fruit. Indeed the mountain is made a sort of calendar by the surrounding agriculturists to regulate the sowing, planting, and reaping of their crops.

Arborescent vegetation does not extend higher than 7,800 feet, where stunted birches are found. Walnuts, apricots, willows, and poplars grow as high as 6,000 feet.

Numerous traditionary stories are current respecting the constant failure of all attempts to ascend Mount Ararat, and

the punishments which have overtaken presumptuous adventurers. In 1700, Tournefort, the celebrated French botanist, attempted it, but in vain. Morier imagined that it might be scaled on the side towards Bayazid, where the base is much higher than towards the Araxes, and the ascent much easier, but the attempt proved abortive.

Ibrahim Pasha of Bayazid, accompanied by a large party of horsemen, at the most favourable season of the year, ascended as high as he could on horseback on the Bayazid side. He had no great difficulty in crossing the snow, but when he came to the cap of ice he could proceed no further. What, however, had baffled the Pasha, Dr. Friedrich von Parrot, a German gentleman, Professor of Medicine at Dorpat, accomplished, who ascended this mountain in 1829, which he describes as a mass of volcanic rocks heaped in confused fragments upon each other; here masses of regularly melted lava, there cinders, there trachytic rocks in various gradations of colour, thickness, and composition, with plain marks of the agency of volcanic heat. Dr. Parrot states that he found the summit slightly convex, and almost a circular platform, about 200 feet in diameter, from the edges of which there is a steep declivity on all sides forming a silver crest, composed of enduring ice and unbroken by rock or stone.

I mentioned a little while since, that it is evident from the tablet that an earthquake occurred at the time of the Deluge; the probability of this being the case was confirmed by an earthquake taking place in the neighbourhood of the mountain on June 20th (Russian or Old Style), 1840, at about forty-five minutes after 6 p.m.

Repeated but intermittent shocks, which seemed to come from the mountain, gave to the earth a movement resembling waves, which continued for about two minutes.

The first four and most formidable shocks—which were accompanied by a subterranean sound—proceeding in the

direction E.N.E., have left on the summits of hills and bottoms of valleys traces which will not soon disappear, and which the eye of the scientific observer will recognise after many ages shall have passed away.

During this earthquake the Persian town Maku and the Turkish town Bayazid suffered, but the ravages chiefly extended over the Russian territory. The monastery of St. James and the village of Acorhi, at an altitude of 6,350 feet above sea-level, at the foot of the Great Ararat, were entirely destroyed. Dr. Parrot is of opinion that at a period probably anterior to all history a similar convulsion must have taken place on the N.N.E. side of the mountain, where an immense cavern extends from the snow-line downward to a depth of 800 toises (nearly 5,000 feet).

I have purposely thus dwelt upon the description of Ararat because it is a matter of much interest, and I would add one more important point of evidence in reference to the lodging of the ark upon a ledge of these Armenian mountains, given by Berosus, who lived in the third century before Christ, after the time of Alexander the Great, and who was a Babylonian priest, and therefore had the best means of knowing the Babylonian traditions. He says :—

> "After the flood had been upon the earth and was in time abated, Xisuthrus sent out birds from the vessel; which, not finding any food nor any place whereupon they might rest their feet, returned to him again.
>
> "After an interval of some days, he sent them forth a second time, and they now returned with their feet tinged with mud. He made a trial a third time with these birds, but they returned to him no more: from whence he judged that the surface of the earth had appeared above the waters. He therefore made an opening in the vessel, and upon looking out found that it was stranded upon the side of some mountain, upon which he immediately quitted it with his wife, his daughter, and the pilot . . .
>
> "The vessel being thus stranded in Armenia, some part of it yet remains in the Gordyæan (or Kurdish) mountains in Armenia, and the people scrape off the bitumen with which it had been outwardly coated, and make use of it by way of an antidote and amulet."

This eminent ancient historian, deriving his information from a source quite different from that of our Biblical account, confirms not only the circumstances of Noah's making an opening in the side of the ark and of his sending out the birds, but also that the ark was stranded upon the side of some mountains in Armenia, and so accessible that the people could get at it to scrape off pieces of the bitumen to use as charms.

There are two or three more interesting things to say in reference to the story. One is that both in the Bible and on the tablet we have an account of Noah's building an altar and offering a sacrifice which was acceptable to God.

The Bible says: "*And Noah builded an altar unto the Lord; and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar. And the Lord smelled a sweet savour.*"

The tablet says:—

> "I made an altar on the peak of the mountain. . . The gods smelled a savour, the gods smelled a sweet savour."

It must be noted here that Noah's first act was one of thanksgiving, and probably the tablet is right in saying that he erected the altar upon some prominent part of the mountain where all might see it. He did not complain of his long imprisonment in the ark, but his heart was lifted up to God in thanksgiving for his safety and that of his family; doubtless it was this gratitude which so pleased God that He expressed it in a remarkable manner, and the tablet confirms this Divine approval.

I must, however, call my readers' attention to the plural "gods" being on the tablet, which, alas! shows evidence from the first line to the last that a corrupt worship of gods many and lords many prevailed at a very early period amongst the Assyrian people; and in this respect the Biblical

account stands out with glorious Jehovistic force, although written long after the tablet.

The Divine acceptance of the sacrifice was followed by a special blessing, in which both accounts also remarkably agree.

The Bible says: "*And God blessed Noah and his sons, and said unto them, Be fruitful and multiply and replenish the earth*

"*And God spake unto Noah and to his sons with him, saying, And, behold, I establish My covenant with you and with your seed after you*

"*I do set My bow in the cloud, and it shall be for a token of a covenant between Me and the earth.*"

The tablet says:—

> "From that time Makh,[1] when he came, raised the great arches (?) (or heavenly bows ?) which Anu had made as his glory.
>
> "He made a bond; he stood amongst us, and was gracious to us"

Here we have the bond in one case and the covenant in the other, as well as the token given, perfectly agreeing.

Just as I was about to send this chapter to the press, my attention was called to

Professor Huxley's Article

in the '*Nineteenth Century*' for July, 1890. I think it will be found that I have met most of the learned Professor's objections to the Biblical story of the Deluge; but I see that there is one point I have not specially alluded to, viz., the present inclination of the land in the region of Mesopotamia, which Professor Huxley says has an elevation of 500 or 600 feet at its northern end, and descends with a gentle slope for some 300 or 400 miles till it reaches the sea. And he asks what could prevent the waters from "sweeping seaward in a furious torrent," when "the fountains also of the deep and the windows of heaven were stopped, and the rain from heaven

[1] Or the Supreme God.

was restrained," instead of its subsidence being "an affair of weeks and months."

The answer is not difficult to find. If the onrush of waters from the sea was caused by the rising of the bottoms of the seas, as mentioned on page 100, as tilting their waters over the land, they might have taken some time to sink to their original level, even after the rain had ceased and the waters had become calm; and gradually as this sinking of the bottoms of the seas took place, so also would the waters gradually subside, and the very fact of the land having its present inclination helps us to understand how such waters were got rid of.

The elevation and subsidence of land is going on at the present day under our very eyes, sometimes gradually and sometimes rapidly. Some portions of Sweden are rising at the rate of four feet a century, and other parts of the world are sinking as slowly, whereas some islands have even in our own time sunk under the sea in a few hours.

There are, therefore, no scientific grounds for raising a difficulty by supposing it necessary that as soon as the waters were free from agitation, the bottoms of the seas should have gone back to their original level. Such a subsidence might have been accomplished in any number of hours, days, weeks, months, years, or centuries, and yet have been quite in accordance with the operations of Nature.

The Assyrian tablet tells us, as well as the Bible, that the waters became "quiet" before they subsided. The words on the tablet are:—

> "That storm ceased, and that raging flood, which had destroyed like an earthquake, quieted."

Then follows the gradual subsidence:—

> "The sea began to dry, and the evil wind and deluge ended."

After this commencement of the drying of the sea, the

tablet goes on to tell us of the ship's floating on to the mountains of Nizir, and of Xisuthrus sending out the birds.

Such coincidences in the two stories in reference to this special question are as remarkable as they are interesting, and to my mind are conclusive.

I will now close this chapter by just referring to the Bow being a token of God's gracious covenant.

It has been urged by our opponents that it implies that there had not been a rainbow before, and that the earth had not been watered by rain before the Flood; and then they quote what I have before stated, that there is evidence of rain having fallen ages before, and left its indelible marks on the sandstone, which is quite true. But these sceptics have gone wrong from a want of careful reading. It does not in the slightest degree state that this was the first time the rainbow appeared; quite the contrary. God says: "*I do set My bow in the cloud.*" That is His beautiful bow, His glorious bow. It was not to be a *new* bow, but one that God had created long, long before, when He ordained the various optical laws which should light up the earth with so much beauty and variety.

When we seal a deed of covenant, and say that we have sealed it with our seal, we do not mean with a new seal, but rather the seal which we have had for years, and which, perhaps, has been for generations in our family. So God told Noah that this bow, which had been many times before visible in the heavens, should now be a token of His covenant.

The word on the tablet is translated "*bond.*" This is a strong word, and yet it is quite suitable, for God actually bound Himself not to destroy the *whole* of the human population again. He did not, however, enter into a covenant not to punish sin, but that all men should not be again involved in one common ruin.

He covenanted that He would not again curse the ground

for man's sake, that He would not any more smite every living thing, but that while the earth remaineth seed-time and harvest, cold and heat, summer and winter, day and night should not cease.

I must just notice that the bow was put *in the cloud.* For the rainbow to be visible it is necessary for the sun to be shining in one part of the sky whilst a cloud is on the opposite side, and when the sun is lowest down then the size of the bow is the largest, and the darker the cloud the more vivid are the beautiful colours upon it. What could have been chosen better for a token of His love? for whenever the dark cloud of trouble and care hangs over us, and our Sun seems to be sinking, we are to remember the Bow in the cloud.

May we not also see how symbolical this is of the glorious attributes of our God? for as the various colours of red, orange, yellow, green, blue, indigo, and violet, when all mingled together in right proportions, make a beautiful *white*, perfect and pure as that of snow, so the attributes of God, viz., His power, His infinity, His omniscience, His wisdom, His holiness, His justice, and His grace, when all combined, make up His one great quality of perfect and transcendent Love.

CHAPTER V.

The Hittites.

Immediately succeeding the account of the Deluge is the story of Babel and the "confusion of tongues," upon which I had written a chapter, but shall defer publishing it at present because there is a difference of opinion in reference to a tablet in the British Museum, which has been thought to give the Chaldæan account of the building of the Tower of Babel. Professor Sayce, Canon Rawlinson, Mr. Chad Boscawen, and others are in favour of this view; but Mr. Pinches is not, for he thinks the tablet too much mutilated for any definite judgment to be passed upon it; and I must say that whilst he was reading the inscription to me from the tablet itself, I quite agreed with him. Also I purposed writing a chapter upon the history of Job, which should have come in here, and indeed I have a number of pages in manuscript in reference to this patriarch; but their publication must be deferred until another time from want of space. Meanwhile, I wish to say that I most thoroughly believe that Job was an historical character, and the book a narrative of events which actually took place. My readers will do well to obtain the Dean of Westminster's deeply interesting work on this book, the perusal of which I have intensely enjoyed, though differing a little from Dr. Bradley as to when this eminent and truly godly patriarch lived.

I will therefore now pass on to furnish my readers with

some interesting particulars in reference to the Hittites, with whom we are brought into contact when Abraham purchased the cave and field of Machpelah from Ephron.

Till within the past few years the Hittites seem to have been almost forgotten both by ancient and modern historians. Lately, however, a flood of light has burst upon us in reference to this people, who can be traced back for nearly 4,000 years, and the Biblical story respecting them has received remarkable confirmations from the Assyrian and Egyptian monuments. Inscriptions have also been found which there is reason to believe were cut by the Hittites themselves, and which, when deciphered, will in all probability give us further information respecting this great nation.

I shall not be able, in one chapter, to do more than give a short epitome of what is at present known about them; but this does not cause me much concern, for the Rev. Dr. William Wright has written an exhaustive, erudite, and deeply interesting work upon the subject, entitled "*The Empire of the Hittites,*" the perusal of which has given me intense pleasure. Though the following pages are compiled from personal research, I shall follow in his wake.

I think it will be the most interesting to take first

The Biblical Story

of these Hittites, or children of Heth, as they are sometimes called; of whom we find the first notice in Genesis x., where Heth is the second name given as a descendant of Canaan, and in chap. xv., where God made a covenant with Abraham and promised to give to his seed all the land "*from the river of Egypt unto the great river, the river Euphrates;*" and amongst the nations who were to be subject to his descendants the Hittites are specially mentioned.

When next they come before us, in chap. xxiii., they are

evidently a settled tribe dwelling in a fortified city, and the story in connection with this mention of them is so interesting that I must dwell upon it for a short space, before I proceed to speak of the light we have obtained from recent discoveries.

Sarah, Abraham's wife, had died at Kirjath-arba or Hebron, a Hittite city, when Abraham was absent, and he evidently hastened home to perform the last rites and to mourn for his wife. Seeking for a burial-place, he addressed some of the chief inhabitants of the town, asking them in respectful but earnest tones to assign him a place where he might bury his dead, acknowledging at the same time that he was only a sojourner amongst them.

They, at once recognising his rank and wealth, in a courteous manner assure him that none of them will withhold his sepulchre for the purpose he desired. This reply was greatly appreciated by the Patriarch, who bowed respectfully to these children of Heth, and asked them to intercede for him with Ephron for the purchase of a natural cave which was on his property. At first sight it would seem that Ephron's conduct was noble and generous, but a little looking into the matter proves it to be scarcely so. He says: "*The field give I thee, and the cave that is therein, I give it thee; in the presence of the sons of my people give I it thee: bury thy dead.*"

It should be observed that Abraham wished to purchase only the cave which was at the end of the field, and not the field itself; but this did not suit the views of Ephron, who under the guise of many professions of respect, liberality, and appearance of eagerness to serve Abraham, was intent to take advantage of his necessity to obtain a good price, not only for the cave, but for the field that contained it. He therefore couples the field and the cave together in a politely indirect manner, so as to let Abraham know that he was not disposed to part with the cave unless the field were taken along with it.

Kitto says: "We are not surprised that Ephron's respectful and seemingly liberal conduct has been beheld favourably in Europe; for only one who has been in the East can properly appreciate the rich Orientalisms it exhibits. Ephron, feeling the value of the opportunity of laying or seeming to lay under obligation so great a person as Abraham, makes a parade of his readiness to give it. That this conduct is exquisitely Oriental will be seen by the following extract from Mr. Fraser's '*Narrative of a Journey into Khorasan*':—'The least a Persian says when he receives you is that he is your slave; that his house and all it contains, nay, the town and country, are all yours to dispose of at your pleasure. Everything his you accidentally notice—his calleons (water smoking pipes), horse, equipage, clothes—are all presents for your acceptance.'

"This mode of address, as Francklin observes, is not confined to the great; but the meanest artisan will not hesitate to offer the city of Shiraz with all its appurtenances as a present to a stranger on his arrival. All this is understood to mean no more than 'Your obedient humble servant' at the end of letters.

"But it often happens that, if the stranger be a person of wealth or influence, the man is really anxious to force upon him the acceptance of any article he happens to admire or expresses a wish to purchase. But if the stranger be inconsiderate enough to accept it, he will not be long before he discovers that by this act he is considered to have given the person a claim either upon his good offices and favour, or for a present of much more than equal value in return. If, like Abraham, he understands these matters and is not disposed to receive such obligation, his best course is either not to admire at all, or to insist on at once paying the full value of that which attracts his admiration.

"In the latter case the man names the price, like Ephron, in a slight way as a thing of no consequence: It is worth

so much; what is that betwixt me and thee? But when the money is produced he counts it carefully and transfers it to the pocket or bosom of his vest in a business-like manner, without any indication that shekels of silver are undervalued by him."

Abraham quite understood all this, for we find he bowed most courteously to the people of the land, and said to Ephron in the presence of the people: "*If thou wilt give it, I pray thee, hear me: I will give thee money for the field; take it of me, and I will bury my dead there.*" And Ephron replied: "*My lord, hearken unto me: the land is worth four hundred shekels of silver; what is that betwixt me and thee? bury thy dead.*" Then Abraham at once "*weighed to Ephron the silver, which he had named in the audience of the sons of Heth, four hundred shekels of silver, current money with the merchant.*"

From this story it is quite evident that the people of Canaan did at this time use silver as a medium of exchange, and that the silver was weighed in affairs of purchase and sale, involving the use of scales and a balanced beam, of the very early use of which I shall have something to say when treating of the great antiquity of the signs of the Zodiac. "*Current money with the merchant*" must mean money of full weight or unalloyed, such as any merchant would readily receive in his business transactions.

The price that Ephron asked for the field and cave, 400 shekels, or about £50, was a large sum for those times, which shows that he was taking advantage of Abraham's immediate necessities to obtain so high a price. Dr. Thomson, in "*The Land and the Book*," when mentioning his visit to Hebron, says it was three times the real value of the property. Abraham did not argue the point, however, but weighed out the money at once; in fact, his conduct all through the transaction is most dignified and princely.

There is a point of much interest connected with this

matter which I would notice, showing the advanced state of civilisation at that time, viz., the minute details of the title-deed given to Abraham by Ephron, and the special witnesses to the transaction :—

"*And the field of Ephron, which was in Machpelah, which was before Mamre, the field, and the cave which was therein, and all the trees that were in the field, that were in all the borders round about, were made sure unto Abraham for a possession in the presence of the children of Heth, before all that went into the gate of his city.*"

A conveyancer in Lincoln's Inn would quite appreciate the specifications of this very ancient title-deed, and which would almost seem to have served as a model for the present transfer of similar property.

The next circumstance of interest in reference to these people is that Esau, contrary to the wishes of his father and mother, married two Hittite women, Judith the daughter of Beeri, and Bashemath the daughter of Elon. Two or three words here give us an insight into the character of those Hittite women, for it is said they "*were a grief of mind unto Isaac and Rebekah.*" In the original it is more strongly put. They "were a bitterness of spirit" to his parents. Probably this arose from two things, their idolatrous practices and their bad dispositions. That they were no ordinary trial to Rebekah is still more evident from chap. xxvii. 46 :—

"*And Rebekah said unto Isaac, I am weary of my life because of the daughters of Heth : if Jacob take a wife of the daughters of Heth, such as these which are the daughters of the land, what good shall my life do me ?*"

By this passage we can see clearly that Esau was an undutiful son, or he would have restrained his Hittite wives from so deeply grieving Rebekah. A controversy has arisen in reference to these names, which are Semitic. Judith is the feminine of Judah, and signifies "the praised." Her

father Beeri is so called from some circumstance connected with a well or fountain. Bashemath signifies "the fragrant," and Elon, "the strong hero." The question has been asked, why should these Hittite persons have Semitic names? This is, I think, clearly explained in Genesis xxxvi. 2, where Judith is called Aholibamah,[1] and her father Beeri is called Anah, which are, doubtless, their old Hittite names. Bashemath also in the latter place is called Adah.

The next fact we must notice is, that whilst the Israelites dwelt in Egypt, enduring their hard bondage, they were often cheered by the promise that they should return to the land of the Hittites. From the bush on Horeb the Lord declared to Moses that He had heard the cry of the Israelites, and had come down to deliver them from their task-masters, and to bring them "*unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, the Hivites, and the Jebusites.*" Which promise we find fulfilled, for in Joshua xxiv. 11 the Patriarch-General recapitulates all the nations which God had delivered into their hands, and the Hittites are mentioned amongst them. But though they conquered them, they allowed them to dwell in the land, for in Judges iii. 5 we read: "*And the children of Israel dwelt among the Canaanites, the Hittite, and the Amorite, and the Perizzites, and the Hivite, and the Jebusite: and they took their daughters to be their wives, and gave their own daughters to their sons, and served their gods. And the children of Israel did that which was evil in the sight of the Lord, and forgat the Lord their God, and served the Baalim and the Asheroth. Therefore the anger of the Lord was kindled against Israel.*" (R.V.)

Here we have some account of the special idolatry of the Hittites—viz., the worship of Baalim and Asheroth, which probably was copied by them from the Babylonians.

[1] Oholibamah in R.V.

We have a further notice of them in Solomon's reign, 1 Kings ix. 20, 21 :—

"*And all the people that were left of the Amorites, the Hittites, the Perizzites, the Hivites, and the Jebusites which were not of the children of Israel ; their children that were left after them in the land whom the children of Israel were not able utterly to destroy ; of them did Solomon raise a levy of bond servants unto this day.*" (R.V.)

But though these people were tributary to Solomon, they must have enjoyed an independent national existence, for in the next chapter we are told that horses and chariots were brought up out of Egypt for the Kings of the Hittites. Some years later on they must have regained much of their pristine power, for when the Syrians fled panic-stricken from the siege of Samaria on hearing what they supposed to be a noise of chariots and horses, they said : "*The king of Israel hath hired against us the kings of the Hittites Wherefore they arose and fled in the twilight.*" (2 Kings vii. 6, 7.)

Before I finish this part of the Biblical story, I must call attention to two men, Hittites by birth, who were much mixed up with the history of David—viz., Ahimelech and Uriah, both of whom were his faithful warriors. Some have objected to their being Hittites because their names are Semitic—Ahimelech meaning "brother of the king," and Uriah, "light of Jehovah." Ahimelech had attached himself to David when Saul was following him up to slay him. It is probable that both his name and that of Uriah were not their original names. Ahimelech should rather be Abimelech ("father of the king").

Uriah's faithfulness was also very remarkable for an alien, which made David's sin the more abominable, and brought down upon him such a severe retribution. Both of these men seem to have renounced the idolatrous gods of their nation,

and to have believed in Jehovah. Uriah's reference to the ark seems clearly to prove that he at least did :—

"And Uriah said unto David, The ark and Israel and Judah abide in tents, and my lord Joab and the servants of my lord are encamped in the open fields. Shall I, then, go into my house to eat and to drink? As thou livest and as thy soul liveth, I will not do this thing." (2 Sam. xi. 11.)

I have been glad to bring forward these two instances of brave and noble-minded Hittites, for though Ephron and Esau's wives were not estimable characters, we must not condemn a whole nation because of the inconsistency of some of its people. The general impression at present is that the Hittites as a nation were worthy of respect, as I shall show presently.

Now, let me give

The Assyrian Story.

In my first chapter I explained how Sir Henry Rawlinson discovered a key to the cuneiform writing. If he had not climbed the rock at Behistun, we should not now be able to give to the world the very remarkable confirmations of our Biblical story from the Assyrian standpoint.

Assurbanipal, nearly the last King of Nineveh, had collected from all parts of his kingdom an immense number of tablets, some of which were of great antiquity, and placed them in the Record Chamber which he had constructed for the purpose. Here they were found by Layard and sent to England. Sir Henry Rawlinson, Professor Sayce, Mr. Theophilus G. Pinches, and other Oriental scholars have deciphered many of these tablets, which afford us information of a deeply interesting character and show that at a very early period of the world's history the Hittites were an important nation. In reference to the Assyrian astronomical

tablets, Professor Sayce says: "Already in the astrological tablets of Sargon of Agané, in the nineteenth century B.C., the Hittites are regarded as a formidable power"; and Mr. Pinches thinks that these tablets could not have been inscribed later than 2000 B.C.—indeed, he has deciphered an inscription which would seem even to place the reign of this Sargon about 3800 B.C. Therefore, at the time Abraham had his negotiations with Ephron, the empire of the Hittites was already extended throughout Mesopotamia. Eight hundred years afterwards, in the era of Tiglath-Pileser I., their kingdom extended from the Euphrates to Lebanon.

Sir Henry Rawlinson's translation of the Tiglath-Pileser inscription is published in the "*Records of the Past.*" [1]

Tiglath-Pileser I. on coming to the throne (1150 B.C.) seems at once to have entered upon a series of campaigns against the Hittites, for we read on the inscription:—

> "While I was on this expedition which the Lord Ashur ordered for the enlargement of the frontiers of his territories, there were four thousand of the Kaskaya and Hurunaya, rebellious tribes of the Kheti (Hittites), who had brought under their power the cities of Sabarta.
>
> "The terror of my warlike expedition overwhelmed them. They would not fight, but submitted to my yoke. Then I took their valuables—one hundred and twenty chariots fitted to the yoke—and I gave them to the men of my country."

It was a remarkable feature of the Hittite armies that they were accompanied by numerous chariots drawn by two horses, and generally containing three warriors. I think, therefore, it is not improbable that Jabin, called in Judges iv. 2, "*king of Canaan,*" was a Hittite monarch, for he is said to have had 900 chariots of iron:—

Tiglath-Pileser, describing another expedition, says:—

> "In the service of my Lord Ashur my chariots and warriors I assembled. I set out on my march in front of my strong men. I

[1] Vol. V., p. 7.

> went to the country of the Aramæans, the enemies of my Lord Ashur. From before Tsakha as far as the city Carchemish, belonging to the country of the Hittites, I smote with one blow. Their fighting men I slew. Their movables, their wealth, and their valuables in countless numbers I carried off. The men of their armies who fled before the face of the valiant servants of my Lord Ashur, crossed over the Euphrates; in boats covered with bitumen skins, I crossed the Euphrates after them. I took six of their cities which were below the country of Bisri. I burnt them with fire, and I destroyed and overthrew them, and I brought their movables, their wealth, and their valuables to my city Ashur."

Tiglath-Pileser must have followed up his victories with great energy, for he tells us that he subdued forty-two countries in five years. His words are:—

> "There fell into my hands altogether—between the commencement of my reign and my fifth year—forty-two countries, with their kings, from beyond the river Zab to beyond the Euphrates, the country of the Khatti (Hittites) and the upper ocean of the setting sun. I brought them under our government. I placed them under the Magian religion, and I imposed on them tribute and offerings."

As specimens of the ruthless cruelty of Tiglath-Pileser these two passages will suffice:—

> "Shedi Tera, the son of Khasutkh, King of Urrakluiras, on my arriving in his country submitted to my yoke. His sons—the delight of his heart and his favourites—I condemned to the service of the gods."

Could anything be more heartless? The king of the country submits to his yoke, and yet Tiglath-Pileser drags into slavery his sons and other members of his family, whom he dearly loved.

Again see what an abominable murderer and robber this monarch was. He had marched towards the extensive country of Miltis, the route to which was over almost inaccessible mountains; and when he reached these people, who had done him no harm, he says:—

> "The country of Miltis like heaps of stubble I swept. Their fighting men in the course of the battle like chaff I scattered. Their movables, their wealth, and their valuables I plundered. Many of their cities I burned with fire."

Though Tiglath-Pileser had succeeded in making the Hittites tributaries for the time, they seem to have recovered themselves after his death, and there was a continued peace for 400 years until the reign of Assur-nasir-pal, who reigned from about 883 to 858 B.C., and carried the arms of Assyria as far as Lebanon, Tyre, and Sidon.

The historical records of this reign are numerous. One of these, which was found in the ruins of the temple at the foot of the pyramid of Nimroud, has been translated by a very old friend of mine, Rev. J. M. Rodwell, and will be found in "*Records of the Past.*"[1] I will quote a few passages which I think are most interesting, for they give us an insight into the high state of civilisation then attained to by the Hittites. Gold being mentioned with vestments of linen shows that their manufactures included costly garments of fine linen embroidered with gold, and as silver and tin are also mentioned, it is evident that they were well acquainted with the working of metals. Then the utensils of the king's palace are spoken of as being too beautiful for description, showing a high state of culture and an acquaintance with the arts. Their chariots and "warlike engines" manifest also their skill in warfare. The following are the passages, that my readers may read for themselves the original pictures drawn by the Assyrian king or his scribe :—

> "To Carchemish in Syria (capital of the Hittites) I directed my steps, to Bit-Bakhiani I approached. The tribute due from the son of Bakhiani—swift chariots, horses, silver, gold, tin, copper . . . I received. . . . The chariots and warlike engines of the officer of the son of Bakhiani I added to my magazines.
>
> "I menaced the land of Amli; the tribute of Hu-immi of Nilaya —swift war-chariots, horses, silver, gold, tin, copper, oxen, sheep, horses—I received; the chariots and warlike instruments of the officer I added to my magazines. From Amli I withdrew; to Bit-Adini I approached: the tribute of Ahuni, son of Adini—silver, gold, tin, copper, wood of *ereru*, and *rabas*, horns, sai-wood, horns

[1] Vol. III., p. 37.

> of thrones, horns of silver and gold, *sahri* bracelets of gold, *sahri* fastenings for covers of gold, scabbards of gold, oxen, sheep, goats—as his tribute I received. . . . I approached the land Carchemish: the tribute of Sangara, King of Syria—twenty talents of silver, *sahri* gold, bracelets of gold, scabbards of gold, one hundred talents of copper the extensive furniture of his palace of incomprehensible perfection, different kinds of woods, ka and sara, two hundred female slaves, vestments of wool and linen, beautiful lack coverings, beautiful purple coverings, precious stones, horns of buffaloes, white chariots, images of gold, their coverings, the treasures of his royalty, I received of him. The chariots and warlike engines of the General of Carchemish I laid up in my magazines; the kings of all those lands who had come out against me received my yoke, their hostages I received, they did homage in my presence. . . ."

The next passage will be still more interesting, for it gives an account of an expedition of Assur-nasir-pal against the city of Gaza, the gates of which Samson carried away to "*the top of a hill before Hebron*":—

> "To Gaza, the town of Lubarna of the Khatti (Hittites), I advanced; gold and vestments of linen I received. Crossing the river Abrie, I halted, and then leaving that river, approached the town Kamulua, a royal city, belonging to Lubarna of the Hittites. From before my mighty arms and my formidable onset he fled in fear, and to save his life submitted to my yoke. Twenty talents of silver, one talent of gold, one hundred talents of tin, one thousand oxen, ten thousand sheep, &c., and numerous utensils of his palace, whose beauty could not be comprehended, I imposed upon him. The chariots and warlike engines of the land of the Hittites I laid up in my magazines. Their hostages I took."

In the Assyrian Central Saloon, close to the winged lion, there is a black obelisk, which I shall describe later on; at present I will only mention some important inscriptions in reference to the Hittites. 487

The annals and conquests recorded upon this obelisk relate to the reign of Shalmaneser II., son of Assur-nasir-pal, who came to the throne about 858 B.C., and reigned thirty-five years.

More than thirty campaigns are recorded upon this obelisk, and the greater part of these were in the land of the Hittites.

The following translations are by Professor Sayce, in "*Records of the Past.*"[1]

In lines 33, 34, and 35 we find :—

> "The Euphrates in its flood I crossed; the city of Dabigu, a choice city of the Hittites, together with the cities dependent upon it, I captured."

Then again in lines 37 to 41 :—

> "The Euphrates I crossed; the city unto Assyria I restored, I took it: the town which is on the further side of the Euphrates, which is upon the Sagurri, which the Kings of the Hittites call the city of Pitru (Pethor), for myself I took."

This inscription is remarkably interesting, as giving us a clue as to where the city of Pethor was, where Balaam resided. If Professor Sayce be right in this translation, and so eminent an authority can be depended upon, then we find that Balaam was a Hittite and not an alien residing in that country, for the King of Moab "*sent messengers unto Balaam the son of Beor, to Pethor, which is by the river to the land of the children of his people.*"[2]

In the 85th line we find that Shalmaneser took Carchemish, the capital of the Hittites, and in line 88 he is spoken of as having taken twelve Kings of the Hittites.

One hundred years after the reign of this Shalmaneser, we find the Hittites still fighting with the Assyrians in defence of their country, and one feels not a little sorry to see that this brave people were at last utterly subdued by Sargon, the father of Sennacherib. Again and again, though conquered by superior forces, they recovered themselves and pluckily faced their foes for more than a thousand years, so that their empire really lasted longer than the great states of Greece and Rome.

Sargon came to the Assyrian throne about 721 B.C., of

[1] Vol. V., p. 30. [2] Num. xxii. 5 (R.V.).

whom we have numerous annals, which have been translated by Dr. Julius Oppert, who, it will be remembered, was one of the four who accepted Mr. Fox Talbot's challenge to translate the Tiglath-Pileser cylinder. These records of Sargon are the largest of all Assyrian texts. They have been engraved in the two halls of Khorsabad, which are noted in the plan of Botta. The annals formed an immense ribbon of inscriptions disposed in columns like the papyrus rolls. Evidently the manner of the writing of this great text is an imitation of the usual style of papyrus rolls. In entering the hall, the reader commenced at his left hand and followed all the sides and angles of the room until he returned to the entrance door, where the last lines of the inscription were opposite to its beginning.

The following is an extract from the translation of these annals of Sargon given in *"Records of the Past"*[1]:—

> "In the fifth year of my reign Pisiri of Karkamis[2] sinned against the great gods, and sent against Mita the Moschian messages hostile to Assyria. He took hostages. I lifted up my hands to Assur, my Lord. I made him leave the town. I sent away the holy vases out of his dwelling. I made them throw him into chains of iron. I took away the gold and silver and treasures of his palace. The Circesian[2] rebels who were with him and their properties I transplanted to Assyria. I took among them fifty cars, two hundred riders, three thousand men on foot, and I augmented the part of my kingdom. I made the Assyrians to dwell in Circesium,[2] and I placed them under the domination of Assur, my Lord."

Sargon says he made his attendants throw the King of Carchemish into chains of iron. One of the most horrible traits of the Assyrian kings was their excessive cruelty. They had not a spark of chivalry in their composition; they gloried in debasing to the very dust any king whom they conquered—indeed, the higher the position of the captive, the more cruel were the tortures inflicted upon him. It was a

[1] Vol. VII., p. 30. [2] Carchemish.

common thing for generals to be flayed alive who had defended their country and been faithful to their king.

Sargon coolly says in reference to a great chief of the Mildis mountains :—

> "In the high mountains, in an inaccessible place there, where they had thrown the corpse of Aza, I had Bagadatti flayed, and I terrified the country of Van."



Fig. 24.—Assyrian Fetters. B. M., Wall-case 75.

So, now, this Sargon, not content with robbing the King of Carchemish of all he possessed and killing by thousands his people, throws him into a dungeon, bound with iron chains.

The accompanying Fig. 24 is from a photograph of some of these fetters in the upper Assyrian Room of the British Museum. It will be noticed that they were fastened by hammering them round the leg, and they cared not whether the Assyrian soldiers crushed the bone in the process, which is quite in keeping with the other abominable cruelties of this people. The lower figure is only a portion of a chain.

But I will now proceed to relate

The Egyptian Story.

There is a monument in the Louvre dating from the time of the first Pharaoh of the Twelfth Dynasty, at which early period there was a record of Hittite towns and palaces destroyed on the border of Egypt; and Mariette Bey, a very high authority, holds that one of the early Egyptian dynasties was Hittite.

Prof. R. S. Poole says that the Twelfth Dynasty commenced in one of the years from 2084 to 2047 B.C.[1] inclusive. This, then, would be before Abraham's time, and therefore confirms the fact I stated before that, when he purchased the field of Machpelah, the Hittites were already an important people.

About 1633 years B.C., Thutmes, or "child of Thoth," and more generally written Thothmes, ascended the Egyptian throne. The inscriptions on the rocks in the neighbourhood of the cataracts of Kerman, opposite the Nile island of Tambos, between the 20th and 19th degrees of latitude, have preserved the remembrance of the great deeds of this king. The largest of them, with the date of the 15th day of the month Paophi of the second year of this Pharaoh, extols to heaven the warlike activity of the first Thothmes, and relates in long succession the general names of the conquered peoples who in the south as well as in the north were subjected to his supremacy.

In a rock-grotto at Silsilis there is an inscription which has been preserved to the present day in praise of this king, of which the following is a literal translation by Brugsch Bey:—

> "Hail to thee! King of Egypt, | Sun of the foreign people!
> Thy name is great | In the land of Kush,

[1] Brugsch Bey gives 2466 B.C. for the commencement of the Twelfth Dynasty, which is 382 years still further back.

Where thy war-cry resounded through
The dwellings of men.
Great is thy power, | Thou beneficent ruler:
It puts to shame the peoples.
The Pharaoh!—life, safety, health to him!
He is a shining Sun."

This Thothmes in the first year of his reign commenced a campaign against the inhabitants of Western Asia, the hereditary enemies of his country, which lasted for 500 years, and Brugsch says the Hittite nation was amongst those whom he thus attacked. His eldest son, Thothmes II., was of little importance; but the younger, Thothmes III., became one of the most noted Kings of Egypt, and has been sometimes called Alexander the Great of Egyptian history, for he caused his power to be felt throughout the then known world, about 1600 B.C. and 200 years before the time of Moses.

On a wall at Karnak there is a record of the campaign of Thothmes III. against the Hittites, which Dr. Birch, in the preface to his translation in "*Records of the Past*," Vol. II., page 35, says is one of the most important hieroglyphic texts known, and of which, though mutilated, the reader can follow the general sense and supply the defective portions. We find from it that the Hittite King of Kadesh had gathered together a large number of his allies, including the kings of all the countries from Egypt to the Euphrates, and also the Phœnicians and the people of Cyprus, all of whom obeyed him as their chief, and he led them to the strong and strategic city Megiddo. Pharaoh marched against them with all the forces of Egypt, and arrived at Megiddo in the evening. Upon pitching his tent, he made this short and expressive speech to the whole army:—

"Hasten ye, put on your helmets, for I shall fly to fight with the vile enemy in the morning."

Then the watchword was passed—rather a long one, by the way:—

"Firm, firm; watch, watch; watch actively at the King's pavilion."

The next morning, which was the twenty-fifth anniversary of the coronation of Thothmes, the battle began. The Egyptians were very fond of comparing their kings in those times to their chief deities, so the scribe on this occasion says:—

"His Majesty proceeding in his chariot of gold, distinguished by the decorations of work, like the terrible Horus, the Lord who made all things; like Mentu, Lord of Uras; like his father, Amen-Ra, through the might of his arms."

Then follows a description of the defeat of the confederates, some of whom fell upon their faces in terror, and others fled towards Megiddo, leaving behind them their horses and their chariots of gold and silver. Those upon the walls of the town made ropes of their clothes and drew up the fugitives into the fortress; whilst the dead

"Lay in ranks, quivering like fishes on the ground."

A siege followed, but at last it is said

"The King graciously pardoned the foreign princes."

Then we get a long account of all the tribute which the various chiefs brought to Pharaoh when they came to ask his Majesty in the greatness of his power to grant them "breath for their nostrils."

This tribute shows also the high civilisation of the Hittites at this time. Amongst the articles brought to the conqueror were gold, silver, lapis lazuli, turquoise (which Dr. Birch thought might have been glass or blue porcelain), gems, gold dishes, a two-handled flagon of Phœnician work, gold and silver rings fashioned by the hand of the workman, 966 pounds 1 ounce. Then there were seats of ivory, ebony, and cedar, inlaid with gold; and statues of the fallen King of Kadesh, made of ebony, inlaid with gold, of which the heads

were gold; also large tables of ivory and cedar inlaid with gold and precious stones.

There is no doubt that much of this was looted from the palaces and mansions of Megiddo, though many of the articles probably adorned the pavilions of the chiefs, who evidently indulged in much luxury even on the battle-field, for in this list are mentioned

> "Seven poles of the pavilion of the enemy, plated with silver;"

also 823 amphoræ of incense, and 1,718 amphoræ of wine.

The most striking feature, however, in these armies of the Hittites was the abundance of their chariots and horses. On this occasion the number of mares taken was 2,041, and of fillies 191, and nearly 1,000 chariots, many of which were plated with gold and silver. One of these is called

> "An excellent chariot, plated with gold, of the chief of" . . .

That they had suits of armour in those times is also manifest, for amongst these spoils it is stated that there was a brass suit of armour belonging to the chief of Meggido, and

> "Two hundred suits of armour of his vile army, and five hundred and two bows, his delights."

This must have been a terrible calamity to the Hittites, and must have impoverished the whole country round, for the Egyptian king laid a tribute upon the land of 280,000 bushels of corn, demanding also nearly 3,000 bulls, 2,000 she-goats, and 20,500 white goats.

Besides all this, he carried away as hostages 87 sons of the various chiefs, and some 2,500 prisoners of war.

I have only given an account of some of the tribute that was exacted on this occasion, just as an example of the wealth and civilisation of the Hittites at this remote period —1544 B.C., more than 200 years before the Exodus.

Dreadful as this conquest was, Thothmes had not crushed

the Hittites, but again and again did they rebel, and nine campaigns are recorded as having been undertaken by this Pharaoh against them. After his death the Hittite power, which he had checked, became more formidable and more consolidated; so that, though his successors carried on many sanguinary wars with this people, their persistent bravery for a time gave them the ascendency.

Brugsch says: "Their importance grew from year to year in such a way that even the Egyptian inscriptions do not hesitate to mention the names of the Kings of Khita in a conspicuous manner and to speak of their gods with reverence."

At last the Hittites had a respite from Egyptian invasion, and a century and a half after the death of Thothmes III. the wars between Egypt and Khita were for a time brought to a close by a treaty of peace between Rameses I. and Saplel, the Hittite king.

Some thirty years after this the Bedawin and Syrians began to make incursions over the Egyptian border, and Seti I., who ascended the throne about 200 years after the death of Thothmes III., assembled a large army, with numerous chariots, to drive back the invader: and as he suspected that the Hittites had abetted his enemies, he made his way towards Kadesh, which he came upon so suddenly and unexpectedly that the whole fortress and people fell into his hands.

From Kadesh he pushed on to the Khita, for the then king of the country (Mauthanai) had broken the existing treaties which had been made between his predecessor and the Egyptians, and had given notice to Pharaoh of the termination of their alliance. Seti was successful, but the Hittites fought most bravely on foot, on horseback, and from chariots, and though defeated, a peace was concluded.

On the temple at Karnak, Seti recorded this victory in these words:—

> "The King was victorious—great was his strength. The war-cry was like that of the Son of Nut (that is, Baal-Sutekh). He returns home in triumph; he has annihilated the peoples; he has struck to the ground the land of Khita; he has made an end of his adversaries.
>
> "The enmity of all peoples is turned into friendship. The terror of the King has penetrated them; his boldness has opened their hearts. The kings of the countries find themselves bound before him."

The son of Seti, who afterwards became one of the most noted Kings of Egypt, fought by his father's side, and I shall have much to say both of him and of Seti later on. It will be noticed that all the Egyptian and Assyrian kings vaunt their own praises in such a boastful style that a large percentage has to be taken off their statements.

Here is a specimen of such exaggeration:—

> "In the first year of King Seti there took place by the strong arm of Pharaoh the annihilation of the hostile Shasu, from the fortress of Khita of the land of Zalu as far as Kanaan.
>
> "The King was against them like a fierce lion. They were turned into a heap of corpses in their hill-country.
>
> "They lay there in their blood. Not one escaped to tell of his strength to the distant nations."

Though this was doubtless a great victory, the Shasu were by no means annihilated, for many escaped.

After the death of Seti I., war again broke out between the Hittites and the Egyptians. The King of the Hittites brought together his forces from all parts of his kingdom, and was aided by his allies from Mesopotamia to Mysia, and from Arwad to the sea. On the other hand, Rameses II. marched with a large army to the land of his hereditary enemy, and gained the victory.

Of this battle there are ample records in paintings and inscriptions, and also on papyrus rolls; the most interesting

of which is the "Heroic Poem of Pentaur," which, as Dr. Wright quaintly says, is "the earliest specimen of a war correspondence," dating back as it does some 3,200 years, a translation of which is given by Brugsch in his "*Egypt under the Pharaohs*," and by Professor Lushington in "*Records of the Past*," both of which are considered excellent translations.

Amongst our inestimable treasures in the British Museum we have this poem, upon eleven sheets of papyrus, which, by the kindness of Mr. le Page Renouf, I had in my hands the other day; and I could not help handling the writing with feelings almost of reverence, considering its great antiquity, and looked with intense interest at the name of this great man which is preserved upon this papyrus copy, and obliterated from the temple inscriptions.

Rameses II. was the Sesostris of the Greeks, and it now seems pretty clear that he was the Pharaoh whose *sister* took Moses out of the bulrushes, and from whose court Moses fled into Midian.

This poem was finished by the Theban poet about two years after the great battle, and several copies of it are in existence. The fact of its being engraved upon the temple walls is a proof of the public recognition which was accorded to the poet by the king and his contemporaries, and Brugsch says that "even our own age will hardly refuse to applaud this work, although a translation cannot reach the power and beauty of the original." That eminent historian adds:—

"Throughout the poem the peculiar cast of thought of the Egyptian poet, fourteen centuries before Christ, shines out continually in all its fulness, and confirms our opinion that the Mosaic language exhibits to us an exact counterpart of the Egyptian mode of speech."

Probably Pentaur was well known to Moses, and perhaps

he was in constant intercourse with him at the court of Rameses.

I will just give one or two selections from this very long poem of Pentaur, and this time shall do so from Brugsch's translation. After describing the immense number of men in the allied Hittite army, and stating that

> "Their number was endless, nothing like it was seen before. They covered the mountains and valleys like grasshoppers for their number"—

Pentaur goes on to tell a most remarkable and certainly exaggerated story of the daring of the Egyptian king. His words are :—

> "Now had the miserable King of the hostile Khita, and the many peoples which were with him, hidden themselves in an ambush to the north-west of the city of Kadesh. While Pharaoh was alone; no other was with him And the King called together all the chief men of his warriors, behold, they were at the lake at the land of the Amorites. At the same time the miserable King of Khita was in the midst of his warriors which were with him. But his hand was not so bold as to venture on a battle with Pharaoh. Therefore he drew away the horsemen and the chariots, which were numerous as the sand. And they stood three men on each war-chariot, and there were assembled in one spot the best heroes of the army of Khita, well appointed with all the weapons for the fight."

Then a messenger is said to have reported to the king that a part of his army had given way before the Hittite troops. And Pentaur goes on to say :—

> "Then the King arose, like his father Monthu he grasped his weapons, and put on his armour just like Baal in his time. And the noble pair of horses which carried Pharaoh, and whose name was '*Victory in Thebes*,' they were from the court of King Rameses Miamum. When the King had quickened his course he rushed into the midst of the hostile hosts of Khita all alone, none other was with him. When Pharaoh had done this he looked behind him, and found himself surrounded by two thousand five hundred pairs of horses, and his retreat was beset by the bravest heroes of the King of the miserable Khita, and by all the numerous peoples which were with

him—of Arathu, of Masu, of Pidassa, of Keshkesh, of Malunna, of Qazauadana, of Kilibu, of Akerith, of Kadesh, and of Leka. And there were three men on each chariot, and they were all gathered together."

All this enumeration of the greatness of the army of the Hittites was intended by Pentaur to be a prelude to his extravagant story, the diction of which he now changes, and represents the king speaking :—

"And not one of my princes, not one of my captains of the chariots, not one of my chief men, not one of my knights was there. My warriors and my chariots had abandoned me; not one of them was there to take part in the battle."

Then the poet represents Rameses as addressing his god Amon. His long prayer would take up too much space for me to insert the whole, but I will give one or two sentences which will remind my readers of the Pharisee's prayer in the Temple :—

"Shall it have been for nothing that I have dedicated to thee many and noble monuments, that I have filled thy temples with my prisoners of war, that I have built to thee temples to last many thousands of years, that I have given to thee all my substance as household furniture, that the whole united land has been ordered to pay tribute to thee, that I have dedicated to thee sacrifices of ten thousands of oxen, and of all good and sweet-smelling woods?"

After a good deal more of such boasting, Rameses calls upon Amon to help him, who promises to do so; and Pentaur represents the king as saying :—

"And all this came to pass. I was changed, being made like the god Monthu. I hurled the dart with my right hand; I fought with my left hand. I was like Baal in his time before their right. I had found two thousand five hundred pairs of horses. I was in the midst of them, but they were dashed in pieces before my horses.

"Not one of them raised his hand to fight: their courage was sunken in their breasts; their limbs gave way; they could not hurl the dart, nor had they the courage to thrust with the spear. I made them fall into the waters just as crocodiles fall in. They tumbled down on their faces one after another. I killed them at my pleasure, so that not one looked back behind him, nor did another turn round: each one fell; he raised himself not up again."

And so the poem goes on for many lines more recapitulating this daring and impossible deed of the King of Egypt in fighting single-handed with 7,500 men in 2,500 chariots, and finishes by saying:—

> "The King returned in victory and strength; he had smitten hundreds of thousands all together in one place with his arm."

O Pentaur! Pentaur! was ever flattery carried to such an excess? And was there really a king who would allow such exaggerations to be engraven upon the durable stones of his temple?

The next day the battle was renewed, and there is no doubt that the Hittites were overcome and sued for peace; but there is a change in the tone of Pentaur's poem which is remarkable. All through he calls the King of Khita "the miserable King," but at the end, when he is describing his coming to sue for peace, speaks of him as "the *great* King of Khita," thus:—

> "Then the King turned back in a gentle humour, like his father Monthu in his time, and Pharaoh assembled all the leaders of the army, and of chariot-fighters, and of the life-guards, and when they were all assembled together in one place they were permitted to hear the contents of the message which the great King of Khita had sent him."

There can be no doubt from this change of tone that the Egyptians, though victorious, found the Hittites a formidable foe. A treaty was entered into between the two kings, the text of which has come down to us and will be found in Dr. Wright's work. From the inscription we learn that it was written upon silver.

The two nations were at peace during the remainder of the long reign of Rameses II., and there is a pretty little romance mixed up with the matter. The King of Khita had a beautiful daughter who attracted the notice and admiration of Pharaoh, some say whilst she was pleading with him for

the conquered. He asked her in marriage of her father, who not only consented to the alliance, but himself conducted her to the Egyptian king, clad in the dress of his country. She seems to have been a good woman, and probably had great influence in maintaining peace between the two nations. A small temple at Ibsamboul is dedicated to her, and the inscriptions speak of her as the good consort, beloved of Amon.

The same temple contains some interesting pictures of the family of Rameses, of which Mr. Villiers Stuart gives engravings in his "*Vile Gleanings*." Amongst them is a splendid coloured portrait of this queen, and another representing her in a group with the goddess Anket. In the same temple Rameses is represented with his family between his knees and at his feet. Mr. Villiers Stuart also gives coloured and other engravings from the pictures at Ibsamboul, one of which represents Rameses in his chariot attended in battle by his fighting lion, followed by three of his sons, each in a separate chariot, accompanied by a driver.

But I must bring the Egyptian story to a close. A hundred years later war broke out again between the two nations, when Rameses III. defeated the Hittites, and their king was taken prisoner. I fear also he had to feel the horrors of being such, for on the walls of the temple of Medmet Abon there is an inscription giving the names of the conquered, amongst them "the miserable King of the Hittites as a living prisoner."

I cannot but regret that my account of this remarkable people must be confined to one chapter, but I have selected extracts from those inscriptions which seemed to me to best illustrate their wealth, their power, and their indomitable bravery in withstanding for a thousand years two such great nations as Egypt and Assyria, and in doing this I have also

endeavoured to lay before my readers interesting facts which confirm our Biblical account.

I will now give

REV. DR. WRIGHT'S STORY,

which, though for the most part in my own words, is from his narrative in "*The Empire of the Hittites.*"

Nearly 4,000 years have elapsed since some of the events related above took place; confirmations of which I have given my readers from the Assyrian and Egyptian monuments, and from which we have been able to learn what an important and highly civilised people the Hittites were. As such they must have left behind them inscriptions of their own. Of this Dr. Wright was convinced, and he determined, if possible, to find them.

Some seventy-six years ago, Burckhardt, in his exploration of Hamah,[1] had discovered in a corner of a house in one of the bazaars a stone which was covered with figures and signs differing greatly from any he had previously seen, and which, though apparently hieroglyphics, were very unlike those of Egypt.

This statement of the Syrian traveller was almost forgotten when, in 1870, Mr. J. Augustus Johnson, the American Consul-General, and the Rev. S. Jessup, an American missionary, stumbled upon these Hamah inscriptions, and from that moment a period of zealous effort to secure them succeeded the long period of apathy and neglect. The newly kindled enthusiasm with reference to the curious hieroglyphics very nearly brought about their destruction, so great was the fanaticism and greed of the native Moslems. Dr. Wright was at this time at Damascus, watching with almost breathless suspense the various heroic but fruitless attempts to secure accurate copies.

[1] The modern name of Hamath, as it is called in the Bible.

Capt. Burton, then Her Majesty's Consul at Damascus, also visited Hamah, and suggested that the stones should be secured "by means of a Vizierial order intended to be obeyed," and he began to treat with the proprietor of one of them, Jabbour by name, who greedily asked a hundred napoleons for it. Soon the interest increased to such an extent that, though a large sum of money was offered for the smallest stone, the people of Hamah would not part with it at any price.

Then a new and altogether different set of men began to bully and barter for the coveted curiosities, so that Dr. Wright saw with dismay a commencement of the fussy peddling which, a short time before, had led to the destruction of the Moabite stone. Just at this extremity, however, a circumstance occurred which, to his great joy, enabled him to secure the stones and save the precious inscriptions.

The Sublime Porte, seized with one of its periodic fits of reforming zeal, had appointed an honest man, Subhi Pasha, to be Governor of Syria, who determined to do his best to discover the wants of the people, and to redress any wrongs or grievances existing amongst them. In order to do this more effectually, he resolved to visit every district of his province.

Dr. Wright received an invitation to accompany him on a tour to Hamah, which he gladly accepted; and Mr. Kirby Green, who had succeeded Capt. Burton as Consul at Damascus, was also invited to be of the party.

Dr. Wright thought it best to join the party near Hamah, so that the Pasha might not see too much of him before the critical moment arrived for his asking permission to copy the inscriptions. He therefore lingered on the way among the village schools in Jebel Kalamoun, and joined the Pasha's cavalcade at Hums.

The following day they all started for Hamah with an enormous following. Chiefs from all parts flocked in with their retainers to do honour to the *Waly*. Princelings, whose possessions had been reduced to a horse, a few arms, and a richly braided jacket, galloped over the plain, wheeling, and tossing their spears in the air, and showing wonderful feats of horsemanship. Bedouin hostages from the desert, white-turbaned Ulema, sugar-loaf-topped dervishes, priests, and peasants, made up a procession ten deep, more than a mile long, and surrounded by a picturesque army of skirmishers, who kept up their antics for miles all round the main body during the whole journey.

When reading Dr. Wright's description of this expedition, I was much struck with his tact, from a deficiency in which so many fail. When he joined the Pasha's party he did not at once seek his aid in reference to the inscriptions, though his whole soul was set upon doing so, but during the day both he and Mr. Green entered into a conversation with the new Governor in reference to his projects for ameliorating the condition of the people, and having thus first won His Excellency's heart, he found an opportunity late in the evening of asking him to assist him in obtaining copies of the inscriptions, which the Pasha at once promised with a kindly grace that sent Dr. Wright to bed with a comfortable assurance of success. In the morning he sallied forth with Mr. Green to find out where the inscriptions were, and after much difficulty discovered the various parties who had possession of the stones, which were all pointed out to the Governor.

Subhi Pasha, before his appointment to Damascus, had been known in Europe as Subhi Bey, and was descended from a noble Greek family. He was the most learned man amongst the Turks, and his private collection of coins and art treasures brought him into scholarly relations with many

of the *savants* of Europe, and indeed he could claim to be the founder of the Constantinople Museum. Such a man could therefore recognise at a glance the great importance of the inscriptions, and he sent a telegram to the Sultan asking him to accept the inscribed stones for the Museum.

Dr. Wright pointed out to His Excellency that such inscriptions ought to be the common property of all; that the scholars of Europe were waiting eagerly for accurate copies of them; and that they could doubtless open a new chapter in history which would show that a great people, called the Hittites in the Bible, but not referred to in classic history, had once formed a mighty empire in that region.

The Pasha not only consented to let Dr. Wright take copies of the inscriptions, but promised to bring the inscribed stones to the *Serai*, where he might copy them at leisure. All danger, however, was not over, for many muttered threats were overheard, and some of the fanatics were heard to vow that they would destroy the inscriptions, which would have been a greater calamity than that of the Moabite stone tragedy, for a mighty empire was on the eve of claiming its rightful position among the great nations of the ancient world, and a few fanatics were about to push it back into the outer darkness to which classic history had consigned it.

The Governor placed the inscriptions under the care of Ibrahim Pasha for the night, who told off a number of soldiers for their protection, though there was good reason to believe that they could not be trusted, and therefore Dr. Wright and Mr. Green spent a sleepless night; but the following morning the Governor, by their advice, paid for each of the stones sums varying from three to fifteen napoleons, and they were then removed to the Pasha's residence by an army of shouting men who kept the city in an uproar during the whole day. Two of them had to be taken out of the walls of inhabited houses, and one of them was so large that it needed fifty

men and four oxen a whole day to drag it a mile. The other stones were split in two, and the inscribed parts were carried on the backs of camels to the *Serai*.

As the shrill-voiced Moslem priests were summoning from the minarets the faithful to prayer at the setting of the sun, the last stone was deposited in safety, to the great joy of Dr. Wright and his party.

The removal of these mysterious relics produced great commotion in Hamah. The fact of a British Consul and a Protestant missionary being the guests of the Waly of Syria, and accompanying him to the mosques and baths, seemed strange and portentous in the eyes of fanatical Moslems, but was somewhat reassuring to the cringing native Christians. Dr. Wright goes on to relate that the night after the stones had been carried away to the *Serai* a meteoric shower in Eastern splendour was seen by the Hamathites, who beheld in each brilliant sparkling train a sign of the wrath of Heaven fulminated against Hamah in consequence of their sacred stones being taken away.

There was much shouting and invoking of the names of Mohammed and Allah during the night, and in the morning an influential deputation of green and white turbaned Moslems waited on the Waly, to tell him of the evil omens and to urge a restoration of the stones.

A clever fellow was this Pasha, and indeed he seems to have possessed some of the wisdom of Solomon, for having ordered coffee and cigarettes for all the members of the deputation, who squatted in solemn dignity around him, he listened patiently to all who spoke, which several did at great length and with much animation. When they had finished, the Governor stroked his beard for some time and then asked in a very grave manner whether the stars had hurt anyone? They replied in the negative. "Ah," said the Pasha, brightening up and speaking with a cheery, ringing voice

that even the guards might hear, "the omens were good. They indicated the shining approbation of Allah on your loyalty in sending these precious stones to your beloved Khalif, the Father of the Faithful." The grave deputation rose up comforted. Each member kissed the Waly's hand and withdrew.

It is a very remarkable and interesting circumstance that, though it was not known at the time, this display of meteors was in fact a shower of those connected with the defunct comet of Biela, first discovered in 1826, noticed to have separated into two in 1846, and seen again double in 1852, after which it would seem to have broken up into a swarm of meteors, through the orbit of which the Earth passes on the 27th November. The first brilliant display of these meteors was seen on that date in 1872, when Dr. Wright was engaged as above stated at Hamah.[1]

Dr. Wright proceeds to tell us that his difficulties were not quite over; for, as the stones had been purchased for the Sultan, he could only secure for England copies of them. Of course it was necessary that such copies should be perfect facsimiles, for no one knew what might become of the stones.

There was no photographer in Hamah, and Dr. Wright had no photographic apparatus with him. Then he tried to procure some plaster of Paris, but failed. At last he learnt that gypsum was to be found in the neighbourhood, and he sent two trusty men to seek for it, and whilst they were gone, set to work to clean the inscriptions, which was no easy matter, for the moss and dirt of ages had filled up the hollows between the raised characters. Lime mortar had also been dashed into them, and during the lapse of centuries it had grown almost as hard as the stone itself. Dr. Wright set to work, and by incessant scrubbing with brush and water and

[1] Mr. Lynn has called my attention to the occurrence of the display of this date. For further particulars see "*Moses and Geology*," page 39.

using a pointed stick to get the dirt and mortar out of the crevices, in two days the stones were tolerably clean.

Meantime the men had returned with a camel-load of gypsum in blocks, which he burnt and pounded to powder; and with this he and Mr. Green took two sets of perfect plaster casts of all the inscriptions. These casts were conveyed by a trusty messenger to Damascus, from whence Mr. Green sent one set to our Government for the British Museum, and the other set to the Palestine Exploration Fund. It would be impossible for us to thank Dr. Wright sufficiently for thus placing within the reach of scholars exact fac-similes of the Hamah inscriptions, showing the actual lengths of the lines and bars, characters and blanks, perfect even to the faults of the stone.

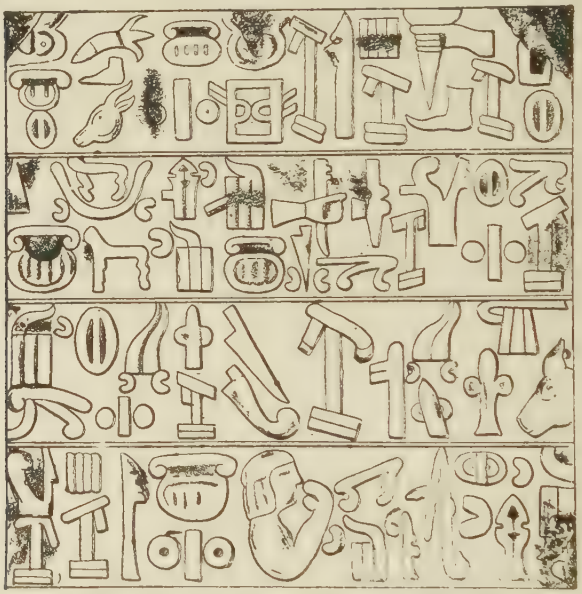
Before closing this chapter I will give in as few words as possible my

British Museum Story.

It will have been noticed that Dr. Wright sent copies of the inscriptions on to our great and glorious Museum—in which I have, as before stated, spent some five or six hours almost daily for nearly two years in examining the Egyptian, Assyrian, and Hittite inscriptions and sculptures, as well as in perusing numbers of books upon these subjects in the invaluable national Library, which forms a part of it.

I found from M. Saverio Biagiotti that Dr. Wright's casts when they arrived were much broken, but he was able to join the fragments and made some excellent casts, which I found were in the basement rooms; but Mr. le Page Renouf, at my request, has kindly had them removed upstairs to the students' room, and I think a little later on they will be placed near those we have in stone, which my readers will find just behind the colossal plaster cast of Rameses II., about half-way down the Egyptian Gallery on the left-hand side. The first of the two following engravings is a copy

of one of Dr. Wright's casts, made at Hamah (Fig. 25), and the second is a copy of two stones from Jerabis (Fig. 26), supposed to be the ancient Carchemish. They are now in the Central Saloon of the British Museum, with inscriptions upon them as they were originally cut in the basalt, and are amongst the best specimens in our national collection.



B. M.

Fig. 25.—Hittite Inscription from Hamah.

We are indebted to the late Mr. George Smith and Mr. Consul Henderson for these inscribed stones. They are each about 39½ inches in height, and originally were joined so as to form vertical steps; therefore as the inscriptions stand in our illustration the lines must be read in the order of the letters A B C D—that is to say, the top line of A must be followed by the top line of B, and the top line of C by the top line of D, &c. &c.

Both these engravings appeared in Vol. VII. of the "*Proceedings of the Biblical Archæological Society,*" which the



Fig. 26. — Hittite Inscription from Jerabis.

Secretary, Mr. W. H. Rylands, has kindly permitted me to copy. They will also be found in Dr. Wright's work, "*The Empire of the Hittites.*"

I have added a picture of an inscribed basalt bowl or vase (Fig. 27 A) found in Babylonia, which stands close to the

above in the Central Saloon. It is $8\frac{3}{8}$ inches high, and 13 inches in diameter, and $4\frac{3}{4}$ inches deep. Dr. Wright thinks that it may have been used as a mortar to pound spices in.



B. M. 9.

Fig. 27.—Hittite Inscribed Bowl.

Fig. 27 B is a reproduction of the inscription right round the vase. These were drawn by Mr. Rylands, and appeared in the "*Proceedings of the Biblical Archæological Society*," May, 1885.

I shall, doubtless, be asked the question, Has this strange writing been deciphered? At present I am bound to say

that we cannot be sure that we have got a definite key to it, but a great amount of care and study is being bestowed upon the subject, and we have every reason to hope that such a key will soon be found. There are five excellent articles in the March and April numbers of '*Nature*' for 1888, by Mr. Thomas Tyler, M.A., which are well worthy of study, for they show a great amount of careful thought; and it is very probable that some of his conclusions are correct. What we



B. M., Coin Room.

Fig. 28.—The Tarkûtimme Seal.

want, however, is an undoubted bi-lingual or tri-lingual inscription, which would soon enable our Oriental scholars to find out the true meaning of these unknown characters.

There is in the Ancient Coin Department of the British Museum a copy of a silver boss, generally called the "Tarkûtimme Seal" (Fig. 28), having upon it Hittite characters in the centre, and a cuneiform inscription round the border, which, if genuine, may prove of great value in giving scholars a starting-point towards the decipherment of these strange hieroglyphics from Aleppo and Jerabis. For

it is most likely that the cuneiform inscription is an Assyrian translation of the Hittite characters. The original was offered to the British Museum some thirty years ago, and was rejected upon the supposition that it was a forgery; but Professor Sayce and other scholars have since thought it a genuine antiquity, so that I have endeavoured to obtain all the information possible in reference to it.

First I invaded Mr. Ready's sanctum, down in the depths at the end of the Egyptian Gallery, and with his usual suavity the able veteran of the Antiquities Department told me all he could about it. When Professor Sayce was pursuing the inquiry Mr. Ready had forgotten the circumstance, but has since not only told me that he remembered taking an electrotype of the boss or seal, but his son had ascertained that the date of its being brought to the Museum was 1860, which is just thirty years ago.

Notwithstanding so long a period had elapsed, Mr. Ready distinctly remembered that the boss was made of silver. I then mounted up to the room of Mr. Theophilus Pinches, the Assyriologist, and saw a plaster cast of it. We had quite a talk about it, and on my noticing the remarkable sharpness of the cuneiform characters, Mr. Pinches said that he scarcely thought that an inscription upon silver would have retained such sharpness for so many years. He had some idea that the original might have been cut upon stone, of which the silver boss brought to the Museum in 1860 was a copy. Also he showed me a paper he had read before the Biblical Archæological Society, criticising the cuneiform characters, which paper will be found in the second edition of Dr. Wright's "*Empire of the Hittites.*"

Next I went to the Department of Ancient Coins, and Mr. Head most kindly looked up the electrotype made by Mr. Ready thirty years since. This interested me greatly. I found it was made of copper, plated with silver; doubtless so

plated at the time to imitate the original silver object. The next day we had a little impromptu meeting in Mr. Pinches' room, who was unfortunately away at the time, when Mr. Renouf, the head of the Oriental Department, Mr. Head, Keeper of the Ancient Coins, and Mr. Ready talked the whole matter over with me; and the decision come to was that the original was doubtless made of silver, and that both the inscriptions were genuine. Mr. Renouf agreed with me that thirty years ago too little was known of cuneiform writing for a forger to make use of it in such a way, though a forger might have copied it from a genuine inscription. Mr. Head overruled the objection that the inscriptions on the boss would not have remained clear and sharp to the present time if it had been made of silver, by stating that they had many coins from 2,000 to 2,500 years old, which, though made of silver, were beautifully sharp in all their details. And afterwards he showed me a Syracusan silver coin, which was stamped 2,220 years ago, and yet the figures upon it remain as sharp as those upon our coins only just issued from the Mint. It is true the figures on the coin are raised, and those of the boss incised, but still it is a remarkable proof of silver articles, under favourable circumstances, remaining perfect for many centuries.

As Professor Sayce, Dr. Wright, Mr. Tyler, and others had mentioned Dr. Mordtmann's contributions upon this subject to Grote's *'Münzstudien,'* dated December 6, 1881, though this book was a German periodical, published in Leipsic, I thought I should find it in our national Library. After a little search I did so, and was deeply interested in Dr. Mordtmann's article, which is written in French.

He says that M. Alexandre Jovanoff, living at Constantinople, an amateur in archæological science, and especially in numismatics, when on a journey to Smyrna, obtained this object, "which is a silver plate formed of a segment of a

sphere." Dr. Mordtmann goes on to describe it, and speaks of its great value in giving us some clue to the meaning of the Hittite characters. He also gives an engraving of it, and suggests translations of both the cuneiform and Hittite characters.

From all this it seems clear that the original was in the possession of M. Jovanoff in 1860, and what was brought to the British Museum might have been the very seal or a stolen copy.

I am strongly in favour of its being a royal seal, and probably it was affixed to public documents, which would account for its bi-lingual inscriptions.

It will be remembered that on page 147 I mentioned that the treaty between Rameses II. and the King of Khita was written upon a *silver plate*, and it is more than possible that it was bi-lingual, written in Egyptian and Hittite characters. Should this or something similar turn up, we may anticipate that some day not very far distant we shall have a grammar and dictionary of the Hittite text as we now have of the Egyptian and Assyrian texts. When this happens we may feel sure that still more light will be thrown upon our Biblical narratives.

A short time since I presented the Queen with an impression of this seal and some six others taken for me by Mr. Augustus P. Ready, of the Department of Antiquities, British Museum, and mounted by him in a morocco case lined with purple velvet, for which Her Majesty, through Sir Henry Ponsonby, sent me her gracious thanks. Full particulars with the illustrations I have here given appeared in '*The Illustrated London News*,' and '*The Queen*,' July 20, 1890.

The "Tarkûtimme Seal" was at the top of the case, the characters round the border being, as I said, in the Assyrian language and in cuneiform writing, and the other inscription in the centre surrounding the king in Hittite hieroglyphics.

The words in cuneiform character are: "*Tarkûtimme sar mât Ermê*," or "Tarkûtimme, King of the country of Erme." The Hittite hieroglyphics doubtless say the same thing, and therefore this seal may prove to be a starting-point in their decipherment, as the Rosetta Stone was in the case of the Egyptian hieroglyphics.

The five impressions in the centre of the case were from what is called the "Tarsus Seal" (Fig. 29), which was brought to this country a short time since by the Rev. Greville Chester, M.A., who obtained it near Tarsus. It is now in the Ashmolean Museum of Oxford, and is composed of hæmatite stone in the form of a cube, five sides being engraved with figures, and the sixth used as a sort of handle. All the figures on the five faces appear to have for their object the adoration of symbols of the Trinity, from which it would seem that the doctrine of

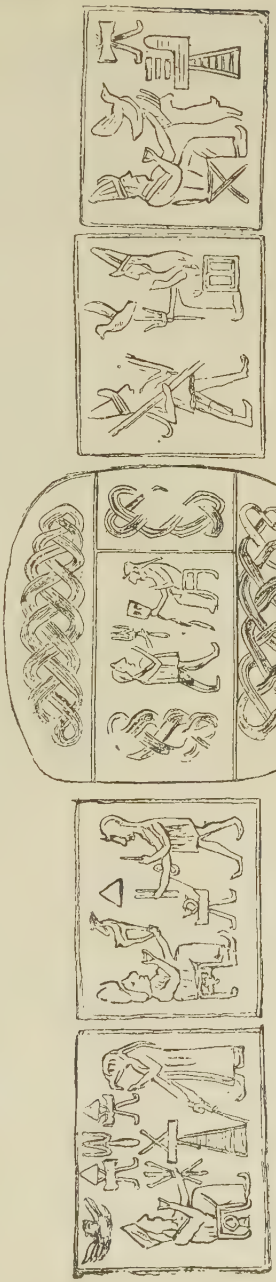


Fig. 29.—The Tarsus Seal.

the Holy Trinity was very early imparted to mankind and afterwards perverted to idolatrous worship.

The first impression to the left shows no fewer than six such symbols. At the top there is a trident between two equilateral triangles; the seated figure is holding in one hand three rods in such a manner as to form two opposite tridents, and between two fingers of the other hand he is holding a small rod, thus forming a triangle.



B. M., Case I. 17804.

Fig. 30.—The Yuzgât Seal.

On the second impression the sitting figure is making the same form with two fingers, and the goat seems to be introduced as forming by its position a triangle with its legs. A triangle is at the top, and the standing figure is holding three rods.

The central impression, which is taken from the face opposite the handle, has only one such symbol in the trident held by the standing figure.

In the fourth impression the sitting figure is forming the triangle as before with his right hand; whereas in the fifth

he is doing so with his left hand, and is holding a trident in his right.

Speaking of this seal, Professor Sayce says that it is of "a unique and splendid character; nothing like it has ever before been brought to the notice of European scholars."

The other impression is called the "Yuzgât Seal" (Fig. 30), because it was found near the place so called in Asia Minor. It was added to the British Museum antiquarian treasures in October, 1886, and will be found in the upper Assyrian Room, Table-case I. It is evidently a specimen of picture-writing relating to the hunting of a stag; the tree signifying the wood wherein the hunt took place, the javelins the weapons, and the basket the receptacle for the animal. The head of the stag with the hands pointing towards the king would show that it was about to be presented to him. The repetition of the head indicates, perhaps, that it was accepted, whilst the veiled figure and the man on one knee would seem to be offering the present. The winged Sun disk and the two figures with bulls' heads are religious emblems, probably indicating the worship of the Sun and Moon, for the latter luminary was occasionally represented in this form and of the male gender, perhaps because of its being sometimes seen in the form of a crescent. In this seal the equilateral triangle is repeated twelve times. The material is also hæmatite.

This must end my four stories in reference to the Hittites, but my readers may feel sure that the day is not far off when some of our learned Orientalists will give us a much-increased fund of interesting information, which will be as startling as it will be useful.

CHAPTER VI.

Jacob and Joseph.

The Scriptural narrative in reference to these two men is so deeply interesting, I had almost said romantic, that quite apart from all religious teaching, there is a fascination about the histories of Jacob and Joseph which renders them most attractive to young and old.

Even a little child is spell-bound when told of their adventures, whilst the sage finds in them ample scope for the exercise of deep thought.

In commenting upon this story I shall only be able to notice some of the chief points of interest, in order that I may refer to some of the difficulties raised by our opponents. In doing so I hope, however, that I shall be able to point out that some of the circumstances related have received a remarkable confirmation, and that no forger of the Pentateuch could have devised such an incidental correspondence between the sayings and doings of the various characters of the story, and the historical facts recorded upon the ancient Egyptian monuments.

I will open this chapter with Isaac's sending for Esau, his eldest son, in order that he might bless him before he died, and telling him to take his quiver and his bow, and go out into the field to hunt for some venison, of which he was to make a savoury dish such as his father loved; by which it would seem that Esau had often before taken a similar one to his aged parent, and perhaps it might have been that one

of his Hittite wives had concocted the dish, or received the recipe from her people.

The deception that Rebekah and Jacob practised towards Isaac is told so simply, and without one word of blame being added, that some superficial readers have supposed that the teaching of the story lacks that high-toned morality which one expects in a Divine Revelation. These objectors, however, do not notice how heavily both the mother and son were punished; for it is a special feature of many of the Biblical narratives, that instead of commenting upon unrighteous acts, a series of misfortunes are seen to fall upon wrong-doers, thereby indicating that the moral laws are as definite as the physical, and that a breach of these moral laws is invariably followed in this world by misery and unhappiness, however good in other respects the perpetrators of the wrong may have been.

When Rebekah sent Jacob away to her brother Laban she said: "*Tarry with him a few days until thy brother's anger turn away from thee, and he forget that which thou hast done to him; then I will send and fetch thee.*"

She never had the opportunity of sending for him, and never saw his face again! There can be no doubt but that her conscience upbraided her; and perhaps when she was dying without her favourite son standing by to close her eyes, her sin came back to her mind with all its force.

Jacob's own exile from his father's house was only one of the many punishments which fell upon him; which we will notice in their place.

A difficulty is sometimes suggested, that Isaac would certainly know the difference between venison and the flesh of a young kid. Kitto thinks that by venison the flesh of a young gazelle may be meant, and that, if so, it would not differ much from that of a kid. Besides, Isaac's senses were by no means acute; his taste would, like his sight, be

impaired by old age; and then the Orientals were fond of giving to their more luxurious dishes strong flavours, as is the case at the present day, when their more esteemed dishes are saturated with butter and seasoned with salt, spices, garlic and onions, sharpened with vegetable acids or sweetened with honey, so that it is very difficult to tell what the meat really is.

The word מַטְעַמִּים (*măt'ăммīm*) has a more extensive signification than the word *savoury* here used to translate it, and may express any of the preparations admired by the Orientals. If Jacob's kid had been roasted whole after being stuffed with raisins, pistachio-nuts, almonds, and husked corn or rice, the result would have been a most savoury dish now much admired in the East, and which a man with all his senses in perfection might not readily distinguish from a young gazelle similarly treated.

When Esau found that Jacob had supplanted him, and cried out with a great and exceeding bitter cry, he must have been heard by both Rebekah and Jacob, and their consciences must have smitten them for the cruel deception they had practised.

That Esau valued his father's blessing so highly, is an evidence that there was down in the depths of his heart a great amount of esteem for his father, notwithstanding his having grieved him and his mother so much by marrying Hittite women.

We know from what followed, that it was God's intention that the blessings promised to Abraham should come through Jacob; but that does not lessen the sin of his endeavouring to obtain them by unworthy means. Had he waited patiently and acted uprightly in the matter, God would have brought about the events in a far better manner. Indeed He might have so influenced the mind of Isaac that he would have adapted his words exactly to suit their future positions as divinely intended.

Though Jacob thus sinned, it is quite evident that he had given his heart to serve the God of his father Isaac and of his grandfather Abraham. For such pious expressions as he made use of when he awoke, proved that he had been accustomed devoutly to worship Jehovah.

Since my first edition was issued it has struck me that we have all taken in too literal a sense Jacob's words, "*with my staff I passed over this Jordan.*" Most undoubtedly he was speaking metaphorically, for his father Isaac was a very wealthy man, and would not have allowed his son to have started off alone on a six weeks' journey of some five hundred miles without being accompanied with servants, suitable baggage, and tents for the halting-places, for it must be remembered that then they only travelled about ten or twelve miles a day. As well might we speak of the Duke of Argyll sending one of his sons from Scotland to Cornwall on foot with only a staff and a wallet, as for Isaac to have done such a thing. Not only had Abraham left the large proportion of his great wealth to him, but we find from Gen. xxvi. 12 that this property by God's blessing was soon much increased, as well as the number of his servants, some of whom would certainly have been sent with his son. I think that probably Jacob found the remains of Abraham's altar at Bethel, and that he piously took some of the stones into his private tent and rested his head upon them, either as they were or with garments thrown over them.

The next event mentioned is his meeting his uncle's shepherds in the fields bounding Laban's estate; and when Jacob was told by them that his cousin Rachel would come with a flock of sheep to the well, he was full of anxiety to see her; picturing to himself her probable likeness to her fair and beautiful aunt, his mother. In this he was not disappointed, and his anticipations were soon fully realised, for whilst he was talking, Rachel came with her sheep to the well; and as

Jacob gazed upon her with admiration his heart was smitten, even at first sight, with a warm and true love that lasted through his whole life. So he watered her sheep, and then claimed from his cousin a kiss for his reward. She did not deny it him, which brought tears of joy and hope into his eyes; and perhaps at that moment her likeness to his mother recalled all the events that had lately taken place at his home, and so he "wept."

With what a master-hand this beautiful picture is drawn! and its touches of human nature are so well brought out that we clearly see that love at first sight is an old, old story, and existed 3,600 years ago just as now.

Jacob received a cordial welcome from his uncle, and spent a happy month in his family, making himself very useful in the farm and in the field; during which time the more he saw of Rachel the more he loved her.

Laban noticed Jacob's industry and attention to his welfare, and felt that though he was so near a relative he ought not to serve him for nought. So he asked him what he should give him in return for such services; at once Jacob replied, "*I will serve thee seven years for Rachel thy younger daughter.*"

Now comes another of those touches of nature which make all the world akin. "*And Jacob served seven years for Rachel, and they seemed unto him but a few days for the love he had to her.*"

Then, however, as sometimes now, the course of true love did not run smoothly, for Laban did not fulfil his part of the contract, but deceived Jacob by giving him Leah instead of Rachel. It has seemed a little strange to Europeans that Laban could have thus imposed upon Jacob, but amongst most of the Asiatics the bride was then, as now, closely veiled during the marriage ceremonies, and remained so while conducted to her husband's house or tent.

The Rev. John Hartley, in his "*Researches in Greece and the Levant,*" relates an anecdote of a young Armenian who solicited in marriage a younger daughter who had obtained his preference. The girl's parents consented to the match; but when the time for solemnising the marriage arrived, the eldest daughter was conducted by the parents to the altar, and the young man was quite unconsciously married to her. The deception was not discovered till it could not be rectified.

Here I must note again, that the teaching of the Bible from cover to cover is that a man is punished in this world, by suffering in his own person injuries similar to those which he has brought upon others; or, as our Lord puts it: "*With what measure ye mete, it shall be measured to you again.*" So poor Jacob had to feel this peculiar kind of chastisement not once or twice, but many times; for deceptions were practised upon him by others nearly all his life through, and this story therefore teaches important lessons not always recognised.

I have often thought that one special proof of the Bible's being a Revelation from God to man, is that the narratives so aptly illustrate its precepts, and that in the most natural manner possible, without any apparent attempt to make them coincide. If, then, we watch carefully, we shall see in our daily intercourse with men numerous instances of the same moral government which is so markedly brought out in the Biblical stories.

Several instances come to my mind which would illustrate this, but I will relate only one.

Some years ago there was a dreadful monetary panic in the City. Large houses of business and long-established banks suddenly failed, bringing down with them in their fall numbers of smaller firms. The crash was terrific, and numbers who had been enjoying the comforts and luxuries of life were suddenly reduced to poverty. Widows and

orphans whose little fortunes had been invested in the different companies lost their all, and had to face the hard world not knowing where to look to obtain the necessaries of life.

Now, there are upon the Stock Exchange two different sets of men called "bulls" and "bears." The bulls profit when stocks and shares increase in value, and the bears profit when their value becomes less. I have no doubt that this system works well on the whole, as the two opposite interests keep the price of shares at something like their proper value.

During this panic, however, there were amongst the bears men base enough to take steps to ruin companies in order that they might profit by their fall.

In one bank papers were dropped about the floor advising the customers to withdraw their accounts, and false telegrams were also sent from long distances, all of which ended in a run upon this bank and consequent failure.

Just at this time I went to spend an evening with a lady friend whose son was on the Stock Exchange. He came home rather late, telling us how busy he had been, and mentioned that one of the bears had made £30,000 during the panic. I expressed my disapprobation in severe terms, and ended by asking my young friend to watch the future career of this man, who had really become suddenly rich by robbing the widow and fatherless. I added that I was sure the money would either prove a curse to him or he would lose it all again.

By a most singular coincidence I was at the same house three months after, though I had not called since the above conversation, and cannot now tell what led me to go on that particular evening. My young friend was again late, and stated as his reason that he had been employed in seeking for the man he had mentioned as having made the £30,000 during the panic, who had become a *defaulter!* "What!" I

said, "has he lost that money?" "Oh, yes!" he replied, "and much besides."

Little had I thought on the previous occasion that my presentiment would so literally come to pass. Judgment followed this man quickly indeed. I left my friends' house with feelings akin to awe, for I was more than ever convinced that God does in this world punish the transgressor. That I should quite unintentionally have gone to see my friends on the very evening that this man was being sought for as "*a defaulter,*" made also a deep impression upon my mind.

I am sure my readers will pardon this little digression, for I think it is compatible with my subject that I should state some of the circumstances which have convinced me that there is a Divine Governor of the world.

I must pass by Jacob's long visit to Laban, and notice his return home and anticipated encounter with his brother Esau. What I before said in reference to his piety, notwithstanding his faults, is again fully shown in the prayer which he offers, which commences with an address to the God of his fathers. Whilst it is expressed with much humility, it is also a grateful acknowledgment of God's goodness to him, attributing all his prosperity to the Divine blessing which was promised him at Bethel. This prayer is also a pathetic appeal for protection from his brother. It is a model prayer of its kind, and the words in the Revised Version are—

"*O God of my father Abraham and God of my father Isaac, O Lord which said unto me, Return unto thy country and to thy kindred, and I will do thee good, I am not worthy of the least of all the mercies and of all the truth which Thou hast showed unto Thy servant; for with my staff I passed over this Jordan, and now I am become two companies. Deliver me, I pray Thee, from the hand of my brother, from the hand of Esau: for I fear him lest he come and smite me, the mother with the children.*

"And Thou saidst, I will surely do thee good, and make thy seed as the sand of the sea, which cannot be numbered for multitude."

Now we come to a point which is often objected to—viz., Jacob's wrestling with the angel. For a mortal to be wrestling with a spiritual being is spoken of as absurd; but a careful consideration of the matter will, I think, remove the difficulty. In the early ages of the world it was necessary that a personal revelation should be given to man; hence we find that heavenly beings visited this world in the form of men.

Sometimes it would seem that the second Person in the Holy Trinity came Himself and communed with the patriarchs, with Adam in Eden, with Abraham on the plains of Mamre, and with Joshua when before Jericho.

In these cases it is evident that an actual human body was assumed, and therefore there was nothing inconsistent in food being partaken of and other actions being performed compatible with human nature. Of course those who deny a creation will not follow me in this argument; but those who believe that this wondrous body of ours has been created by Divine power, will find no difficulty in comprehending the assumption of such a body by Him who made the worlds, or of His endowing an angel with one. Indeed, I cannot conceive that a direct revelation could have been made to man in any other way.

This case of Jacob seems a very similar one to that of Zacharias. He had offered an earnest prayer to God pleading the promised blessing, and an angel was sent to him in human form to bless him; for though it says that Jacob had striven with God, here it would mean with His messenger, for we read in Hosea: *"And in his manhood he had power with God: yea, he had power over the angel, and prevailed."* (R.V.)

Some have without sufficient consideration supposed that this wrestling took place and was continued during the whole night. On looking at the narrative, it will be found that it was only for a short time before daybreak.

Jacob had sent on the present for Esau the evening before, and then he retired to rest with his family; but before it was light, rose and conducted his wives and children over the ford Jabbok, and then returned to his tent, where he was quite alone; and therefore, when he suddenly saw a man within his tent, he naturally strove to secure him as a prisoner, but whilst doing so was made to feel by a touch upon his thigh that he was struggling with a heavenly personage. At once he altered his tone and pleaded earnestly for a blessing, which was given him, and with it a new name. Hitherto he had been called Jacob, "a supplanter," but now he was to be called Israel, "one who striveth with God," and with his new name we find him a changed man. Not another act of selfishness or deception is mentioned against him, but his piety is noticeable to the last.

His prayer was heard; his brother forgave him; and a little later on, when their venerable father died, they stood together by his bier, and side by side accompanied it to the tomb.

Again was that field in Machpelah, which was purchased by Abraham of Ephron the Hittite, filled with mourners. The two brothers looked in at the reopened cave: they saw the sarcophagus of their mother Rebekah, and those of their grandparents Abraham and Sarah. One can almost see them standing there, in the presence of their illustrious dead, grasping each other's hands and weeping for him whom they had both loved so dearly.

In the foregoing part of Jacob's history I have endeavoured to remove some difficulties, though I have not given actual illustrations derived from antiquities in our pos-

session, but I think I shall be able to do so in reference to his son

JOSEPH,

who was greatly beloved by his father, doubtless for two reasons—first, because there was much goodness in the youth, who was evidently a pious lad and manifested a great amount of filial affection, which not a little comforted Jacob; and then he was the son of Rachel, the wife of his choice, his first love.

Jacob, however, let this love for the boy show itself too prominently; for in presenting him with a coat of many colours he called forth the jealousy of his brethren, which ill-feeling increased tenfold when Joseph, like a simple-minded lad, told them his dreams.

I think there is a little explanation required in reference to verse 10 of the 37th chapter, where Jacob says—

"*Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth?*"

Rachel, Joseph's mother, had died on giving birth to Benjamin, and had been buried at Ephrath or Bethlehem before Jacob settled in Canaan. He therefore meant Joseph's step-mother Leah, who was doubtless then at the head of the household. Jacob having lost his beloved wife, it was natural that his deep affection for her should now be concentrated upon her son, this boy of seventeen, for Benjamin was perhaps only three or four years old.

A monument still existing near Bethlehem is supposed to be the one which Jacob erected to the memory of Rachel. (Fig. 31.)

Though Joseph knew that his brethren had taken a dislike to him, we do not find that he objects to his father's proposition to go and see how they are, which shows a kindly disposition towards his brethren and dutiful obedience to his father. It must also be noted that not finding them where he

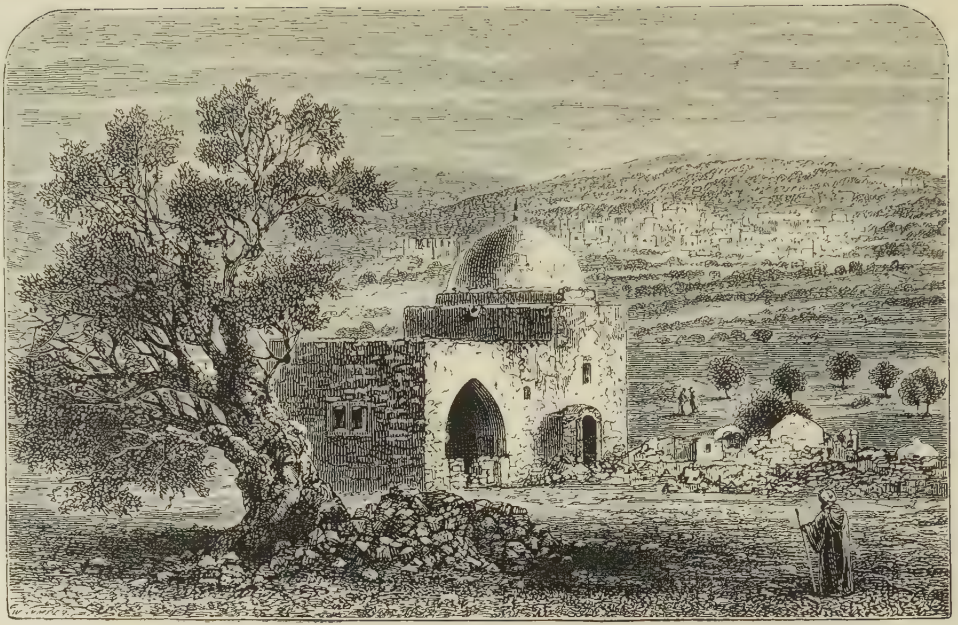


Fig. 31.—Rachel's Tomb.

expected, he proceeded to make diligent inquiries until he met with them. He might very well have turned back to his father with the news that his brethren had left Shechem, but he knew that would give him much anxiety.

On his approaching them they said one to another, "Behold this master of dreams cometh," for so the original בַּעַל הַחֲלֹמוֹת (*ba'al-hăkhălōmōth*) might be read: doubtless a bitter irony suggesting that Joseph had invented them.

The remainder of the story is well known, but we cannot help noticing that poor Jacob is again deceived, and this time by his own sons. Had such a circumstance happened now, our microscopes would have revealed that the blood upon the coat was that of a kid, and the deception would have been discovered. But Jacob lived before science had so far advanced, and therefore he thought that his son had been really torn in pieces. His touching and bitter grief seems to have moved the hearts of his wicked sons, who, when it was too late, regretted their folly and sin.

For ten or twelve long years did Jacob mourn for this son of his old age; and we may presume that he remembered his sins of deception in his early life during all that prolonged sorrow.

But we must return to Joseph. He was being taken down to Egypt by Ishmaelites to be sold as a slave; these men were also carrying with them spicery, balm, and myrrh.

Now we find from the monuments that Egypt had already become the centre of a most extensive land commerce, and a great emporium to which the merchants brought gold, ivory, and slaves from Ethiopia, incense from Arabia, spices from India, and wine from Phœnicia; for which Egypt gave in exchange its corn, its manufactures of fine linen, its robes, and its carpets.

"Egypt did not send out its caravans; they waited," says Goguet, "till all other nations brought them the things they

stood in need of, and they did this with the more tranquillity, as the great fertility of their country in those times left them few things to desire."

In this case the articles carried down by the Ishmaelites were such as would have a certain and rapid sale; for spices, balm, and myrrh were largely used in embalming the dead.

Herodotus tells us that in embalming the dead of wealthy people, a large quantity of aromatics, especially myrrh and cassia, was necessary, the abdomen being not only washed out with an infusion of them, but afterwards filled up with the bruised spices themselves. Aromatics were also required for the worship of the gods, especially Ammon, but I shall have more to say about these spices when I speak of the embalming of Jacob.

It has been brought forward as an objection to the existence of a caravan spice trade, that the spicery reached Egypt by sea; but this was evidently not the case, for though we find an isolated instance of some ships bringing from Punt to Egypt sweet-smelling spices, in the reign of Sankh-ka-ra of the Eleventh Dynasty, there do not seem to have been any further importations of the kind by sea until the Eighteenth Dynasty, when Queen Hatshepsu, *a hundred years after Joseph's time*, constructed a fleet on the Red Sea, and manned it with Phœnician sailors for the express purpose of bringing spices and frankincense-trees to be used in the worship of the god Ammon.

So the Biblical story is perfectly correct, and no forger would have thought of introducing so incidental a circumstance.

Joseph having now arrived in Egypt, we have to consider whether the circumstances related in the next ten chapters are historically correct, and I think we may fearlessly say they are.

The 39th chapter opens by telling us that Joseph was

sold to "*an officer of Pharaoh, captain of the guard, an Egyptian,*" who seems to have been the chief of the executioners, an office similar to our Provost-Marshal, but higher in grade. His house we find in verse 3 of the next chapter was attached to the prison, but he was evidently a rich man with large estates, as was often the case in Egypt with high officials. Potiphar is said to be an Egyptian, and his name clearly indicates this. In hieroglyphics it is written Pet-pa-Ra or Pet-p-Ra, signifying "belonging to the Sun," which termination of "Ra" to his name would, I think, indicate him to be of noble birth, as many of the kings attached the affix "Ra" to their names.

The next point is that Joseph was appointed steward over his house and farms. This leads us to suppose that Potiphar was acquainted with Joseph's story, and knowing him to be the son of a wealthy Syrian chief, did not treat him as an ordinary slave, particularly as he found Joseph a well-educated young man.

There can be no doubt from what we afterwards read, that instead of Joseph's sitting down to mourn over his hard lot, he determined to make the best of his position, and earnestly set to work to acquire that knowledge of the Egyptian language and literature which would enable him to rise to a higher position in the house of his master.

In this he succeeded, but it must be distinctly noticed that it is stated that the Divine blessing was the cause of such success But how was it that this Egyptian *saw* that the Lord was with Joseph, and made all that he did to prosper? Why did he not attribute it to some of the chief gods of the Egyptians? Is not the story defective in this respect? Not at all, but rather this is another incidental circumstance which verifies the narrative.

The king then upon the throne was one of the Hyksos, or Shepherd Kings, as I shall presently show, and there is

evidence to prove that he believed in one Supreme Being, and did not personally adopt the gods of the Egyptians. We can therefore believe that some of his chief officers would also follow his example. Certainly the word here used is יְהוָה (*Jehovah*), which the inspired penman would not have used for any heathen deity.

Potiphar then made Joseph his scribe or chief steward, which would imply that Joseph had made himself acquainted, as I just said, with such knowledge as would fit him for the post. Canon Rawlinson, in his "*Ancient Egypt*," says: "Most private persons of large means kept bailiffs or secretaries, who made up their accounts, paid their labourers, and otherwise acted as managers of their property. There was thus a large number of lucrative posts which could only be properly filled by persons, such as the scribes were, ready with the pen, familiar with the different kinds of writing, and good at figures." Though writing was an ordinary accomplishment among the educated Egyptians, and there would not have been so much necessity for scribes as in some other Eastern countries, still there were a large number of professional appointments which could only be filled by those who were adepts in penmanship—indeed, the competitive system seems to have been in existence then, for in the large towns there were schools open to all who desired education, and posts of great importance under Government were given to those who distinguished themselves in such schools and colleges. Among these offices were those of ambassadors, superintendents of store-houses, registrars of the docks, clerks of the closet, keepers of the Royal Library, &c. &c.

Joseph might therefore have risen to a high post through the influence of his master, even if the sad circumstance had not happened to which I will now refer, as it brings out Joseph's character in a very striking light, and makes him an example for all future generations. It is quite certain

that it would have been very difficult for Joseph to have resisted the temptation if he had not retained his faith in God, accompanied with a strong consciousness of His omnipresence, for it must be remarked that he says: "*How can I do this great wickedness and sin against God?*"



Fig. 32.—Papyrus Plant.

He might have said, How can I wrong my good and kind master? but he puts the matter upon a still higher ground, and the greater includes the less. Doubtless his inward thought was, This sin itself would deeply offend my God, and such base ingratitude to my master would increase its heinousness tenfold.

The woman's falsehood could only have been prompted by malice of the basest kind. Foiled in her wicked desires, she determined to destroy her victim, and told a lie which she knew could not be disproved. So Joseph is cast into the prison, and there is no doubt that, in his anger, Potiphar ordered him to be loaded with fetters, for we read in Psalm cv. 17, 18: "*He sent a man before them, even Joseph, who was sold for a servant: whose feet they hurt with fetters: he was laid in iron.*"

On page 137 you will see some of the ancient Assyrian fetters for the feet. We can imagine similar Egyptian fetters bruising the ankles of poor Joseph as they were hammered together.

We have reason, however, to feel assured that Joseph was not long in this miserable condition, for God was with him,

and gave him favour in the eyes of the governor of the prison, who doubtless spoke kindly of him to Potiphar, so that he was permitted to release him from his dungeon and his fetters, and to give him an appointment of trust in the prison.

That Joseph received such an appointment with the acquiescence of Potiphar is clear, for in the next chapter it says that the butler and baker were given into his charge by the captain of the guard. This must have been Potiphar or his successor, and not the keeper of the prison. There is no reason for us to consider that it was his successor.

It seems pretty clear that Potiphar soon found out that his wife had told a falsehood, and perhaps her conscience smote her and she confessed the matter to her husband not long afterwards; otherwise we should have heard of Joseph's being tried for the crime, in which case, if proved against him, he would have been put to death in accordance with Egyptian law. That criminal cases such as this were dealt with in a fair manner in open court we have ample evidence.

There is a very interesting account in the "*Records of the Past*," Vol. VIII., p. 53, of a State trial of great importance which took place in the reign of Rameses III., when men and women in all ranks of life were implicated in a treasonable conspiracy against the king. Instead of ordering them all to be put to death, which he could have done as a despotic monarch, he declared that he could not be personally cognisant of the talk that men might have held concerning him, but he deputed the judges to find out the truth and to punish the guilty, at the same time cautioning them to beware of inflicting chastisement upon those who did not deserve it.

This State trial has come down to us upon a papyrus in hieratic text, which is in the Royal Museum at Turin, and the translation of which is by Mr. le Page Renouf, chief of the Oriental Department of the British Museum. It opens with

an account of the high officials who sat upon the bench, and of the prisoners of high rank who were to be tried.

A specimen of one of the many verdicts will interest my readers :—

> "The great criminal Pa-Raka, comptroller and scribe of the double house of life.—He was brought up for his offence, which he committed for the sake of Pai-Baka-Kamen, for he heard words from him and did not report them. He was presented before the great magistrates of the seat of judgment. They investigated his crimes, and found the verdict that he had committed them, and that his crimes had been consummated by him. The magistrates who judged him caused his punishment to be inflicted upon him."

Does not this greatly resemble one of our own law reports?

It seems probable that Potiphar did not like to part with Joseph when he found him so useful in the prison, but he could not, of course, reinstate him in his place as steward.

The story of Potiphar's wife received a few years since a remarkable confirmation of its being a picture of the loose morality of some Egyptian women at that time, from a papyrus roll which came into our possession, and which relates the case of the wife of an elder brother who acted in the same manner and used almost the same words towards the younger brother that Potiphar's wife did towards Joseph, and told the same lie to her husband, who tried to kill his younger brother, but he escaped and afterwards became a prince. The woman's wickedness was found out, and she was put to death.

The various metempsychoses through which the younger brother passes before he becomes a prince, proves that the Egyptian story was simply a novel, written perhaps to amuse the king; but Canon Rawlinson thinks that it may have been based upon some traditional knowledge of the ordeal through which Joseph passed unscathed, and the ultimate glory to which he had attained as ruler of Egypt, several centuries before.

This document, which is in the British Museum, consists of nineteen pages, of ten lines each, of hieratic writing upon papyrus. It was in the possession of Seti II. of the Nineteenth Dynasty, whilst he was still heir-presumptive to the throne. The tale is the work of Anna or Enna, one of the most distinguished scribes and functionaries of the period —more than 3,000 years since. It is to him we are indebted for no inconsiderable portion of the Egyptian literature of that time which has been preserved in manuscript. By the kindness of Mr. Renouf, I have had this papyrus, the handwriting of which is very beautiful, in my hands.

The lessons taught by this story of Joseph and Potiphar's wife are many, but one stands out very prominently—the high reward attached to purity and integrity of conduct even in this world.

As we must now notice some of the events which took place between Pharaoh and Joseph, it will be well to consider which Pharaoh this was. When treating of the various dynasties of Egypt, we speak of them as belonging to the Old, Middle, and New Empires; and according to the lists of kings that have come down to us, there were twelve dynasties, including sixty-five kings, during the Old Empire; five dynasties in the Middle Empire, of which we have not a perfect list of the kings; and fourteen dynasties, including sixty-two kings, in the New Empire, which carries us down to the conquest of Egypt by the Persians.

Very early in the Old Empire the Egyptians rose to a high state of civilisation; indeed, the Pyramids of Gizeh, in all their mighty grandeur, were gazed upon by Abraham as works of great antiquity when he visited the Egyptian Pharaoh reigning during his sojourn there.

During the Middle Empire the Egyptians were governed by a foreign race called the Hyksos—*Hyk* meaning "king" or "ruler," and *sos* or *shos*, from *shasu*, a "nomadic people."

According to the account of Manetho, which has been preserved to us in a transcript by the Jewish historian Josephus, the Egyptian lowlands were at one time overrun by a wild and rude people who came from the regions of the East, conquered the native kings who dwelt there, and took possession of the whole country without meeting with any great opposition on the part of the Egyptians; and they held the country in subjection for some centuries before the great rising under Aahmes, which re-established a native dynasty upon the old throne of the Pharaohs.

It seems pretty clear that the Pharaoh of Joseph was Apepi, the last of the "Shepherd Kings"; and the slight difficulties in reference to this can, I think, be easily cleared away.

One objection urged is that we find the court of this Pharaoh very much like that of the other Egyptian kings; the customs described not being like those we should expect from a rude race such as these Hyksos kings were said to have sprung from. The answer, however, is given by Canon Rawlinson, that "it often happens when a race of inferior civilisation overpowers a superior one, that the conquerors rapidly assimilate themselves in most respects to the conquered, affect their customs, and even to some extent adopt their prejudices." That this is what happened in reference to the Shepherd Kings we have ample testimony. M. Chabas, in his "*Les Pasteurs en Égypte*," page 33, says that after a time the Hyksos became Egyptianised, and adds:—

"The science and the usages of Egypt introduced themselves among them. They surrounded themselves with learned men, built temples, encouraged statuary, while at the same time they inscribed their own names on the statues of the Old Empire which were still standing, in the place of those of the Pharaohs who had erected them. It is this period of civilisation which alone has left us the sphinxes, the

statues, and the inscriptions which recall the art of Egypt. The manners had by this time been sensibly softened."

And with regard to Apepi, the last Shepherd King, who Syncellus states was the Pharaoh of Joseph, M. Chabas says he "was an enlightened prince, who maintained a college of men skilled in sacred lore after the example of the Pharaohs of every age, and submitted all matters of importance to them before he formed any decision."

In the Scriptures we find the Pharaoh of our present story depicted in all his state, who takes his signet-ring from his finger and places it upon that of Joseph, an act which conferred upon him power to act at all times in the name of the king. Fig. 33 is a representation of one of these rings, and a large number may be seen in the cases of the upper Egyptian Rooms. We find Apepi also with chariots and horses, which were doubtless introduced by the Hyksos kings, some of whom might have been Hittites, for we do not find either horses or chariots on the sculptures of the Old Empire.



Fig. 33.—Egyptian Signet-Ring.

The Egyptians of all the dynasties were particularly fond of gold chains, and we find this Pharaoh bestowing one upon Joseph as a badge of his high office. Is it not singular how this very ancient custom has come down to us, and still is indicative of an official position, from the Lord Chancellor down to the provincial Mayor?

Some of these Egyptian necklaces were quite works of art. Fig. 34, which is given by Ebers in his "*Egypt*," is a splendid specimen, and is in the Boulak Museum. Its links are of gold, formed in the shape of vultures on the wing, coils of rope, jackals, antelopes chased by lions, cruciform flowers, solar discs, bells, &c. The clasps represent the heads of hawks.

An American friend, Prof. Spencer, who has lately visited Boulak, tells me it is the most beautiful thing of the kind he ever saw. I am sure my lady readers would be proud to wear it. But I have not quite done in reference to the great interest attached to this necklace. It was found upon the neck of Queen Aah-hotep, the wife of Kames, a feudal prince of the Seventeenth Dynasty, and as the cartouche of Aahmes I. is upon some of her other jewellery, we know it



Fig. 34.—Gold Necklace of an Egyptian Queen.

must have been manufactured at the very time Joseph was living. Hence Joseph's gold chain might have been a similar one, and of equal beauty.

Then this Pharaoh had arbitrary power, as all the Pharaohs had, for we find he reinstated his chief butler, but hanged the baker, probably for an attempt to poison the king; and he raised Joseph from a prison to the highest rank. His treating the priests as a privileged class was also quite characteristic of the country: though they had lands, they were not during the famine compelled to cede them to the king.

"*Only the land of the priests bought he not, for the priests had a portion assigned them of Pharaoh, and did eat their*

portion which Pharaoh gave them: wherefore they sold not their lands." (Gen. xlvii. 22.)

But we must notice some points in which this Pharaoh differs from those of the Egyptian royal family, whose capital was Thebes for hundreds of years both before and after the Shepherd Kings, whereas the Hyksos kings dwelt on the Delta itself, and most probably Memphis or Tanis was their capital.

Thebes was more than 300 miles further up the course of the Nile, in a region from which the Delta could only be reached by a lengthy and toilsome journey along the river-bank, or by a voyage down the channel. The Delta had never previously been the residence of Egyptian kings, and did not again become their residence until the time of the Nineteenth Dynasty, shortly before the Exodus.

Now what do we find? Why, that this Pharaoh placed the sons of Jacob in the land of Goshen that they might be near to Joseph, and as he had to be in constant attendance upon the king, it is certain that his court could not be so far away as Thebes. Surely such little niceties of detail as this could not have been written by a forger of the Pentateuch.

I must, however, come to the most interesting point of all, to which a slight reference has been made before. We notice that Pharaoh uses monotheistic language when he says to his nobles: "*Can we find such a one as this, a man in whom the Spirit of* GOD *is?*" And again when he addresses Joseph, he says: "*Forasmuch as* GOD *hath showed thee all this, there is none so discreet and wise as thou art.*" In both these cases it is אֱלֹהִים (*Elohim*), the word generally used in the Hebrew Scriptures for the true God.

Now bearing in mind that eminent Egyptologists have fixed upon Apepi, the last king of the Hyksos, as the Pharaoh of Joseph, let us see what Canon Rawlinson says about him:—

"Apepi, according to the MS. known as the First Sallier papyrus, made a great movement in Lower Egypt in favour of monotheism. Whereas previously the Shepherd Kings had allowed among their subjects, if they had not even practised themselves, the worship of a multitude of gods, Apepi took to himself a single god for Lord, refusing to serve any other god in the whole land."

What will our opponents say to this? No forger of the Pentateuch could have inserted such a delicate coincidence between sacred and profane history. There is no attempt on the part of the sacred writer to make them coincide, but in the most natural manner possible Pharaoh says: "*Forasmuch as God hath showed thee,*" whereas another Pharaoh would have said, "the gods have showed thee." These coincidences send a thrill of pleasure through our minds, and help to assure us that the Bible is historically true.

But let us return to Joseph and see whether there are not some further incidents which confirm our Biblical story.

In chap. xli. 14, we read: "*Then Pharaoh sent and called Joseph, and they brought him hastily out of the dungeon, and he shaved himself, and changed his raiment, and came in unto Pharaoh.*"

The Hebrews and Assyrians cherished long beards, but the Egyptians cut off their hair or beard. In his prison Joseph had evidently retained his hair, but he knew when coming before the king it would be far more respectful to be shaven; therefore, though called away in haste, he stays long enough to follow the Egyptian custom in this respect, and perhaps his attention to it helped to impress Pharaoh in his favour.

In consequence of this custom barbers were in great request in ancient Egypt, and they went from street to street to pursue their occupation.

There was, however, a very singular deviation from this

custom, that of sometimes wearing a false beard, which was tied upon the chin and differed in shape according to the rank of the wearer. A private individual's beard was a small one scarcely two inches in length; but a king wore one of considerable length, square at the bottom, and the gods were represented with beards turned up at the end. If my readers will, when visiting the Egyptian Gallery, look at the side-faces of Rameses II., Amenophis III., and Thothmes III., they will see the band which attaches this strange appendage to the chin. Fig. 79 illustrates it.

Queen Hatshepsu is said to have adopted male attire, and even to have worn one of these appendages to the chin.

After death, the beards upon the mummies and statues were turned up like those of the gods; this was done, Wilkinson says, because the Egyptians believed that the divine essence which constituted the soul of each individual returned to the deity after death, so that a beard of a form which belonged exclusively to the gods was given to the deceased, in token of his having assumed the character of a deity.

Joseph having explained the dream, the king took off his ring from his hand, as I have noticed before, and placed it upon the hand of Joseph. We may quite suppose that this was the most important part of Joseph's investiture to the high office of chief minister of the king; and, indeed, it is analogous to our Queen's presenting the seals of office to her ministers. For this ring presented to Joseph was undoubtedly a signet-ring, which gave validity to documents to which it was affixed, and therefore by the delivery of which Pharaoh delegated to Joseph the chief authority in the state.

In the East, at that time, a seal being affixed to a document gave it validity without being signed, whereas we attach both signature and seal.

There is an apt illustration of this in the story of Esther, when Ahasuerus gives his seal-ring to his successive ministers

Haman and Mordecai, the importance of which is declared in these words: "*The writing which is written in the king's name and sealed with the king's ring may no man reverse.*" So that the possession of such a ring gave absolute power in all things to the person to whom it was entrusted. Though most of the ancient seals were rings they were not always finger-rings, but sometimes were bracelets worn upon the arm; and generally they were made with gold or silver, with an inscribed stone set in the metal, and that this custom was very ancient we see from some Babylonian seals 4,000 years old. In Exodus xxviii. 11, we also read: "*engraven in stone like the engraving of a signet.*"

In Egypt the occupation of a seal-cutter was one of great trust and danger, and Kitto says that such a person was obliged to keep a register of every seal he made, and if one were lost or stolen from the party for whom it was cut, his life would have to answer for his cutting another exactly like it, and anyone counterfeiting a seal would be punished with the loss of both hands.

The seal-cutter was obliged to affix the real date when the seal was cut, so that when any seal was lost or stolen a new one might be made with a fresh date, from which time all impressions of the old seal would be invalid.

I must now notice Joseph's marriage to Asenath, daughter of Potipherah, priest of On; this is in all probability another form of Pet-p-ra, before alluded to, signifying "Belonging to the Sun," and therefore specially appropriate to a priest of On.

But how was it, some will ask, that Joseph, a worshipper of the one God, the Great Jehovah, married the daughter of a heathen priest? I think what I said about Apepi's being a monotheist will lessen the difficulty, for he, having the appointment of the priests, would probably give this post to one who entertained his own views. In confirmation of this

supposition I shall, a little later on, give a most remarkable case of a distinguished priest in the court of Rameses II. being a monotheist. This priest of On might have even worshipped one God under the name Ra, we can therefore conceive that Joseph, under such circumstances, would not have much difficulty in teaching his wife to adore Him under the Jewish sacred name of Jehovah.

This On was also called in Hebrew "Bethshemesh," and in Greek "Heliopolis," both names signifying "The city of the Sun." The Egyptian civil name was An, the sacred name Pe-ra, "The abode of the Sun." Professor Stuart Poole says, in his "*Cities of Egypt*," there is good reason for believing that this city existed at the very dawn of Egyptian history, and that probably its foundation was earlier than that of Memphis; and yet Memphis was built by Menes, the first King of Egypt. On appears to have been the great University of the Empire, and here it is likely that Moses was educated in all the wisdom of the Egyptians; of the nature of this education I have spoken in "*Moses and Geology*," p. 478.

There is nothing now remaining of its greatness but a fine obelisk raised by Usertsen, of the Twelfth Dynasty, which was long before the time of Abraham; hence, from its great age, it is sometimes called the Father of Obelisks. It is 67 feet high and composed of red granite. I could not find a drawing of this obelisk that pleased me, so I requested Messrs. Cassell's photographer to take a copy of the model in the upper Egyptian Room made by the celebrated traveller Bonomi, and then their artist sketched in a little scenery so as to make a nice little picture (Fig. 35). The hieroglyphics can be depended on.

I must now notice a passage—chap. xlvi. 33, 34—which requires explanation: "*And it shall come to pass, when Pharaoh shall call you, and shall say, What is your occupation? that ye shall say, Thy servants have been keepers of cattle*

from our youth even until now, both we, and our fathers; that ye may dwell in the land of Goshen; for every shepherd is an abomination unto the Egyptians." (R.V.)

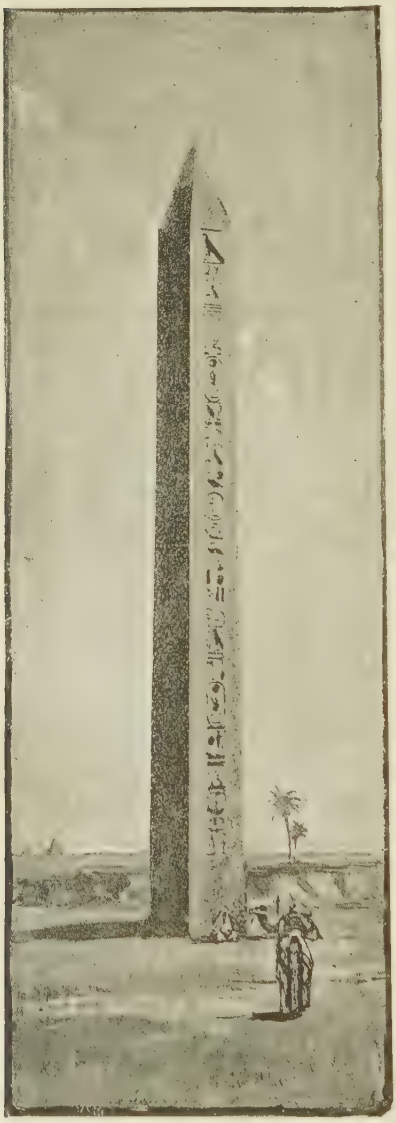


Fig. 35.—Obelisk at On.

I believe that the general opinion now is that this would be more correctly rendered "every nomad shepherd," for there is no evidence that there was amongst the Egyptians disgrace attached to the cultivators and proprietors of land who made the rearing of cattle an important part of their business. Kitto says: "The nomad tribes who pastured their flocks on the borders and within the limits of Egypt did not in general belong to the Egyptian nation, but were of Arabian or Libyan descent. The turbulent and aggressive disposition which usually forms part of the character of nomads, and their entire independence, or at least the imperfect and uncertain control

which it is possible to exercise over their tribes, were circumstances so replete with annoyance and danger to a carefully organised society, like that of the Egyptians, as sufficiently to account for the hatred and scorn which the ruling priestly caste strove to keep up against them; and it was probably in order to discourage all intercourse that the regulation precluding Egyptians from eating with them was first established."

Now though the Pharaoh of Joseph was a "Shepherd King," this prejudice was anterior to the invasion of the Hyksos, and appears on the monuments of the Old Empire; and if this were a caste prejudice, which doubtless it was, it was quite beyond the power of the Hyksos to put it down. Therefore these "Shepherd Kings" fell into the custom with the best grace they could. But it must be specially noticed that this Pharaoh, though observing outwardly the customs of the country, shows his own personal freedom from the prejudice by raising Joseph to be his grand vizier, and receiving his father and numerous family as guests and residents in the land.

I must now notice the "*seven years of great plenty*," and the "*seven years of famine*." Many, many times have the defenders of the Biblical narrative been asked to show on the monuments any reference to these most remarkable events, and never did we doubt but that some day the confirmation would come, and now we have every reason to feel sure that it has come; and, indeed, the eminent Egyptologist, Brugsch Bey, grows quite eloquent upon the matter.

There is in Elkab, or Eileithyia, a tomb, upon the walls of which is found an inscription relating to Aahmes, who was an officer in the army of the Pharaoh who bore the same name as himself, and who dethroned Apepi, the Pharaoh who promoted Joseph.

This Captain Aahmes, speaking of his father, says :—

"I came into existence in the city Eileithyia. My father was an officer of King Sekenen Ra; Baba the son of Re-ant was his name."

Presently I shall show that Apepi desired Sekenen Ra, his vassal, to renounce the gods of Egypt, and to worship only one god, Set, which Sekenen Ra refused to do.

Now, in another tomb close by, an inscription has been found, written by a man of the name of Baba, who, from the evidence brought forward by Brugsch, is certainly the same Baba who Aahmes states was his father.

Therefore this Baba was dwelling at Thebes at the very time that Joseph was ruling at Memphis.

Well, this inscription clearly describes both the plenty and the famine, as my readers shall see; here are the first sentences, showing an abundance of everything, and his possessing a family of sixty children, which, doubtless, included his grandchildren :—

"The chief at the table of the Sovereign, Baba, the risen again speaks thus: I loved my father, I honoured my mother; my brothers and my sisters loved me. I went out of the door of my house with a benevolent heart; I stood there with refreshing hand, splendid were my preparations for the festal day.

"Mild was my heart, free from violent anger. The gods bestowed upon me abundant prosperity on earth. The city wished me health and a life full of enjoyment. I punished the evil-doers. The children who stood before me in the town during the days which I fulfilled were, great and small, sixty. Just as many beds were provided for them, just as many chairs (?), just as many tables (?). They all consumed an hundred and twenty ephahs of durra, the milk of three cows, fifty-two goats, and nine she-asses, a hin of balsam, and two jars of oil.

"My words may seem a jest to a gainsayer, but I call the god Month to witness that what I say is true. I had all this prepared in my house; in addition I put cream in the store-chamber, and beer in the cellar, in a more than sufficient number of hin measures."

It will be noticed that he fed his children largely upon milk, which would mean an abundance of rich pasture to feed

the animals. Indeed the whole tone of the account is that of a man in great prosperity. But now comes a statement pitched in a very different key, in which we find him following precisely the advice given by Joseph to Pharaoh:—

> "*I collected corn as a friend of the harvest god. I was watchful at the time of sowing.* AND WHEN A FAMINE AROSE, LASTING MANY YEARS, I DISTRIBUTED CORN TO THE CITY EACH YEAR OF FAMINE."

What makes this inscription so intensely interesting is that we find no account on the monuments of any other famine "lasting many years." This must therefore be Joseph's famine. Brugsch says of this: "Famines succeeding one another, on account of a deficiency of water in the overflowing of the Nile, are of the greatest rarity, and history knows and mentions only one example—namely, the seven years' famine under the Pharaoh of Joseph."

Another most important feature of this inscription is that it fixes the date of the famine to the *reign of Apepi*, for Baba lived when this last of the Hyksos kings was upon the throne, and hence we can speak with not a little confidence of Apepi's being the Pharaoh who raised Joseph to his high position, from which circumstance it will be found that I shall in the next chapter draw some important deductions. Indeed, I think this monument of Baba's one of the most interesting and conclusive that I have as yet laid before my readers.

Just as the sheets of the first edition were going to press I heard that it had been reported in the '*Jewish Chronicle*' that Dr. Brugsch had read before the German Oriental Society a translation of an inscription discovered at Memphis which records a long famine of *seven* years, due to the lowness of the Nile, and which he thought he could identify with the famine of Joseph. Should this be so, the evidence will be delightfully complete. I shall hope in a future edition to give full particulars.

I must now mention the death-bed and funeral of Jacob. All his sons were summoned to his bed-side to hear the last words of their father. Those were solemn moments, and Jacob did not fail to set before some of them the heinousness of their past sins and what they must expect to suffer in consequence. It is also a remarkable proof of the truthfulness of this part of the story that all took place as Jacob foretold. I must, however, only notice what he said to two of his sons, Judah and Joseph. In conformity with Jacob's blessing upon the former, the tribe of Judah seems on all occasions to have possessed the pre-eminence. It led the van in the grand march from Egypt to Palestine, as we see in Num. x. 14: "*In the first place went the standard of the camp of the children of Judah according to their armies, and over his host was Nahshon the son of Amminadab.*" It was the first appointed after the death of Joshua to expel the Canaanites. The first of the judges, Othniel, the nephew of Caleb, was of this tribe; and David, the ancestor of a line of kings which descended to the time of the Babylonish Captivity, was also of this tribe. Then again, Jacob said that Judah's country should be a land of vineyards and pastures. This also happened, for the famous vineyards of Engedi and of Sorek were afterwards the property of this tribe, as was the valley of Eshcol, near which the spies obtained the extraordinary clusters of grapes.

Then the domain was equally noted for its pastures, which Josephus particularly notices; and Kitto says that even now Judæa affords fine pastures; and Dr. Shaw observes that the mountains abound with shrubs and a delicate short grass, of both which the cattle are more fond than of such plants as are more common in fallow grounds and meadows. He adds that "the milk of the cattle fed on these mountain pastures is more rich and delicious, and their flesh more sweet and nourishing, than could otherwise be obtained."

These are not suppositions, but facts, and what can all this

literal fulfilment of Jacob's words mean but that he was inspired to utter such prophecies, and that the whole story is historically true?

The patriarch speaks to his sons in the order of their ages, therefore Joseph and Benjamin come last.

And now he has to address the son of his old age, the son of Rachel his first love, the son who preferred imprisonment to sin, the son whom God had raised up to save his own family and the Egyptian nation from starvation. The whole of his pent-up love bursts forth in uttering a shower of blessings in poetic language of the utmost tenderness.

The Revised Version gives an excellent translation of this pathetic poem :—

> "'Joseph is a fruitful bough,
> A fruitful bough by a fountain;
> His branches run over the wall.
> The archers have sorely grieved him,
> And shot at him and persecuted him:
> But his bow abode in strength,
> And the arms of his hands were made strong
> By the hands of the Mighty One of Jacob,
> (From thence is the shepherd, the stone of Israel)
> Even by the God of thy father, Who shall help thee
> With blessings of heaven above,
> Blessings of the deep that coucheth beneath,
> Blessings of the breasts and of the womb—
> The blessings of thy father
> Have prevailed above the blessings of my progenitors
> Unto the utmost bound of the everlasting hills:
> They shall be on the hand of Joseph,
> And on the crown of the head of him that was separate from his brethren."

In this remarkable utterance every variety of national and political blessing seems studiously accumulated upon the head of Joseph. Blessings of climate and temperature, with fertilising dews and rains, are promised from the heaven above, an ample supply of water, abundance in the products of the earth, wombs prolific of children and cattle, and great

distinction amongst other tribes. All these things, Kitto points out, were actually enjoyed. Joshua was amongst the great men who descended from Joseph, and he, like his ancestor, was as good as he was great. Also when the ten tribes revolted against the house of David, Jeroboam, an Ephraimite, became King of Israel; and Ephraim remained the leading tribe in Israel until the Assyrian Captivity.

After having blessed all his sons, the aged patriarch requested them to bury him in the cave of the field of Machpelah purchased of the Hittites, where Abraham and Sarah, Isaac and Rebekah had been buried, and he adds: "*There I buried Leah.*" He had buried Rachel in a grave at Ephrath, and had set up a monument for her that remained for many generations, and, indeed, as I said before, is supposed still to exist, of which I give a representation (Fig. 31). One would almost have expected Jacob to have asked his sons to bury him in Rachel's grave, but probably there had not been provision made for the sarcophagus into which he knew he would be put by his princely son, and there was also a very strong feeling amongst these ancient people to be buried with their ancestors, which, indeed, still exists amongst ourselves. Many, many times do we read in reference to the kings that they slept with their fathers, and in Hezekiah's case the chiefest of the sepulchres of the sons of David was chosen for him; the words are: "*And Hezekiah slept with his fathers, and they buried him in the chiefest of the sepulchres of the sons of David, and all Judah and the inhabitants of Jerusalem did him honour at his death.*"

It was, therefore, Jacob's last request to be laid beside Abraham and Isaac, and having uttered it, "*He yielded up the ghost, and was gathered unto his people.*" Now Joseph gave vent to his restrained grief, and throwing himself upon the body of his much-beloved father, wept bitterly, and kissed again and again those features now growing cold in death.

Then he ordered his servants the physicians to embalm him. We have in this chapter crowding upon us a number of circumstances essentially Egyptian and yet most accurate. That so great a man as Joseph would have in his retinue physicians we can quite understand, and they would be called his servants in the sense that our Queen's Ministers are called her servants, but we are not to understand that those physicians did the embalming with their own hands, but superintended it as a king's physicians would do in our own time. The physicians were generally priests, and were paid by the public treasury, but were allowed sometimes to take fees for themselves, or for the temples to which they were attached.

They were obliged to study certain medical works of great antiquity, thought to have been composed by one of the native deities. Also each was expected to practise his own peculiar branch, for then as now there were specialists in the medical profession. In order to prevent dangerous experiments being made upon patients, they were punished if their treatment was contrary to the established system, and the death of a person entrusted to their care under such circumstances was considered a capital offence. If, however, every remedy had been administered according to the sanitary law, they were absolved from blame. These provisions, says Diodorus, were made with the persuasion that few persons would be capable of introducing any new treatment superior to what had been sanctioned and approved by the skill of old practitioners. It is evident that though by this system rash experiments were prevented, progress in medical science must have been retarded. On the other hand, as the physicians sometimes examined the bodies after death to ascertain the nature of the diseases of which they had died, they would acquire much knowledge and experience for the benefit of the community. Wilkinson says that "it is evident that the medical skill of the Egyptians was well

known, even in foreign and distant countries; and we learn from Herodotus that Cyrus and Darius both sent to Egypt

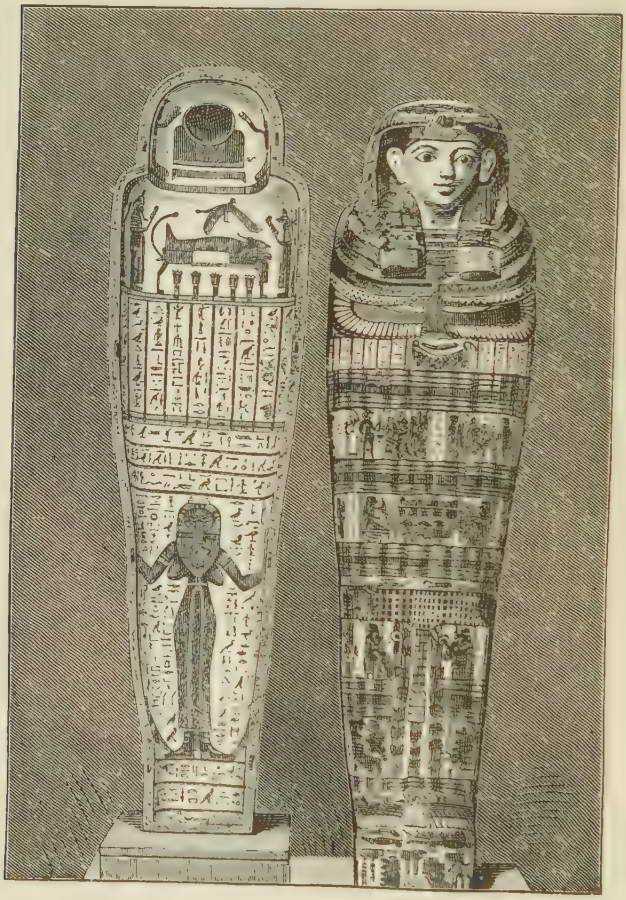


Fig. 36.—An Egyptian Mummy-case.

for medical men." In Ebers's charming story of "*Uarda*," a physician is introduced, which will give my readers a good idea of the medical man of that period, for the author has taken care to found all his characters upon known facts.

Of the process of embalming I need not say much, because so many works give full details of the operation. There were three methods—the first being only adopted by the relatives of great or wealthy personages, and costing a sum equivalent to £240 for embalming alone; the funeral might cost a fortune. The second method cost about £80; and the third method, which was used for the poor, was comparatively inexpensive. Diodorus says *upwards* of thirty days were occupied by the first process, which would doubtless have been adopted in Jacob's case; it is therefore interesting to note the accuracy of the Scriptures in mentioning forty days for his embalmment. The great national mourning for Jacob for seventy days, a shorter period by only two days than that of the mourning for a king, is remarkable.[1]

We may feel sure that neither Jacob nor Joseph was put into a stone sarcophagus, for it would have been too heavy to carry so far as Canaan, but most probably they were each placed in a wooden one much ornamented, of which large numbers have come down to us, and are generally called mummy-cases, Fig. 36 being a fair specimen of one.[2] The mummy was put into such a case before being placed in a stone sarcophagus, just as with us the body is put into a wooden shell previous to placing it in a leaden coffin. Joseph had probably prepared in the tomb of his fathers at Machpelah stone sarcophagi for his father and himself.

I would just notice that this mummifying of the body by the Egyptians was in consequence of their believing in a resurrection, and there is, I think, no doubt but that the scarabæus (Fig. 37) was considered an emblem of the resurrection because, like many others of its species, its larva

[1] Herodotus seems to have mixed up the time taken for embalmment with that occupied in mourning for a king.

[2] There is a fine collection of mummy-cases in the British Museum.

buries itself in the ground just before becoming a pupa, and as soon as it becomes a perfect insect, comes up out of the earth. This being so, one can quite understand that the Egyptians would first use it as an emblem of the resurrection, and afterwards make the creature an object of worship.

When the days of mourning were over an incident

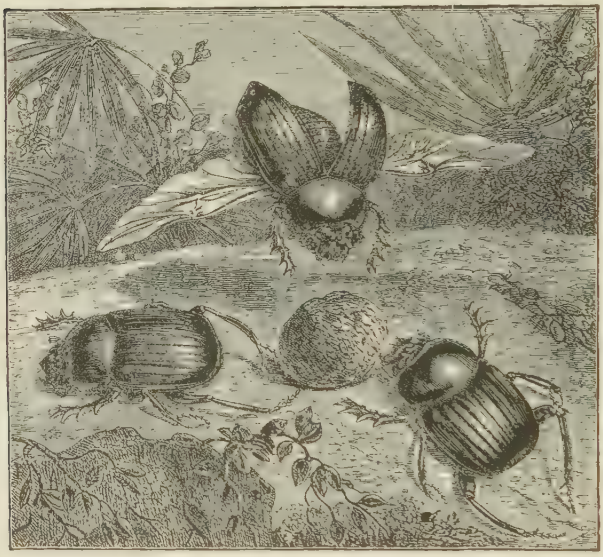


Fig. 37.—The Scarabæus Beetle.

took place which is related in the most natural manner possible, and which is not at all likely to have occurred to the mind of any forger. Joseph in a very courteous manner asks some of the chief officials of the palace to obtain permission from Pharaoh for him to bury his father in the land of Canaan as Jacob had requested. Now, why did he not go himself and make the request to Pharaoh? As his grand vizier he had access to the king at all times. The answer is simple: according to the Egyptian custom,

he would, whilst mourning for his father, let his hair grow, and in such a condition we have already seen he could not personally stand before the king, so that he asked his friends to seek the favour for him, which was fully granted.

My readers will see here an incidental circumstance not only true to life, but which could only have been written by one fully acquainted with Egyptian customs.

After this remarkable funeral, the consciences of Jacob's sons began to smite them for their former cruelty to Joseph, and they were afraid that he would now retaliate upon them, so they went in a body and asked his forgiveness; but this only called forth those tender emotions from his heart that he had so often shown before, and he wept to think that they could suppose him capable of doing such a thing.

How touchingly gentle are his words: "*Now therefore fear ye not: I will nourish you, and your little ones. And he comforted them, and spake kindly unto them.*"

We do not read of the deaths of Joseph's brethren. It is most likely he survived them, for he lived to be a hundred and ten years old, and they were all his seniors excepting Benjamin. Josephus says that as they died they were carried up to Canaan and were buried with their fathers.

At last Joseph dies, and his body is embalmed and put into a sarcophagus, perhaps also into a temporary tomb, because his sons and grandsons probably thought they would all soon leave Egypt for the land promised to their fathers, and also the Egyptians would doubtless wish to retain amongst them as long as possible the body of one who had so distinguished himself as one of their best rulers, and had also so won from all of them their lasting esteem.

Now the curtain falls upon this most beautiful, edifying, and deeply interesting story.

CHAPTER VII.

Uniting Links.

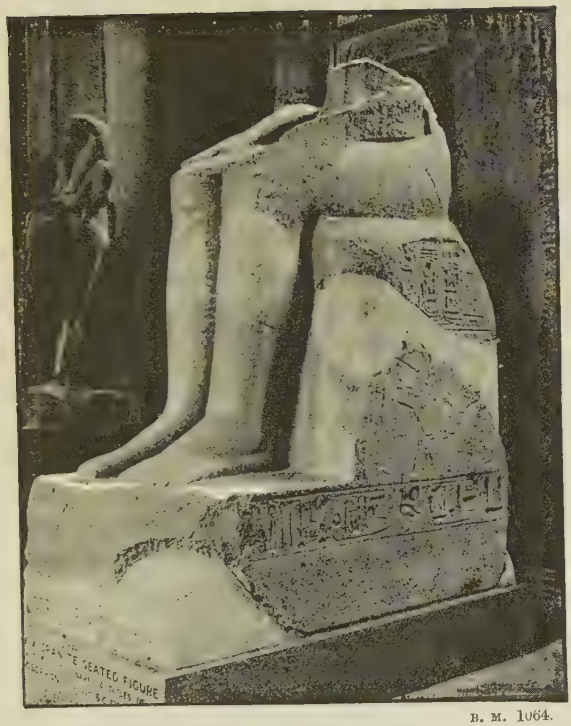
Some people who read the Bible without due thought and study, imagine that the king "which knew not Joseph" arose directly after the death of the latter.

Such, however, was not the case; for I shall, I think, be able to show that some 300 years intervened between the end of the Book of Genesis and the commencement of the Exodus; that is, from the end of the reign of Apepi, the Hyksos king, who raised Joseph to his high position, to the commencement of that of Seti I., who ordered the Hebrew baby boys to be thrown into the water. It is, therefore, of the events that happened between those reigns, and consequently the uniting links between the first and second books of the Pentateuch, that I purpose now to write.

My reasons for making Seti I. the "*new king*" of Exodus i. 8 will be given in the next chapter; but I must, in order to make my story complete, say something more about

Apepi.

Going one morning to the British Museum to pursue my daily researches amongst its books and monuments, I noticed that some huge and apparently almost shapeless blocks of granite were being brought through the front entrance. My readers may feel quite sure that I lost no time in making inquiries as to what they were, and as soon as I heard that they had been sent by M. Naville, from Bubastis, I knew there was some special interest connected with them.



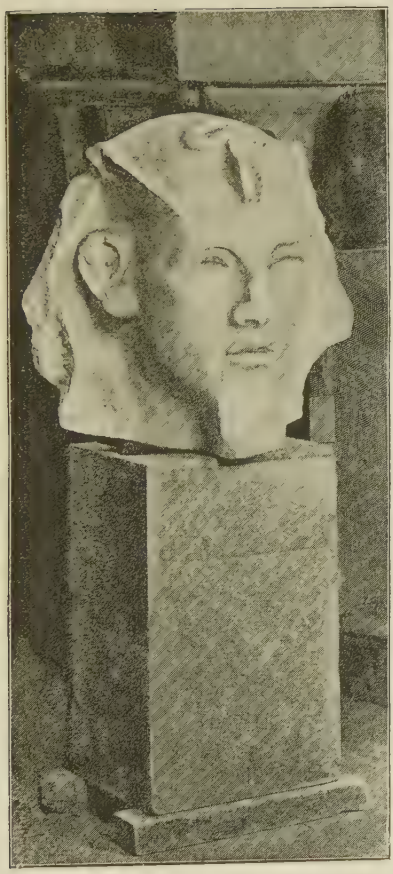
B. M. 1064.

Fig. 38.—Colossal Figure bearing the Name of Osorkon II.

Mr. le Page Renouf had not yet examined them, so nothing could be said as to what they really were. A little later on I heard that they were supposed to be the head, trunk, and legs of a colossal statue of Apepi. I, therefore, watched with intense interest these massive blocks being put together in the Egyptian Gallery, and which weigh altogether some twelve and a half tons. Soon, by the skill of Mr. Loxston, the foreman of the works, aided by excellent machinery, the huge pieces were accurately united (Fig. 38), and then Mr. Renouf told us that Apepi's name was not upon any part of the figure, but that Osorkon II. had had an inscription cut in the stone relating only to himself; but it was so common a thing for the Egyptian kings to erase names and put their own in their place, that M. Naville thought it possible Osorkon had been up to this trick. The head, which weighs half a ton, could not be placed upon the shoulders, for there are no shoulders to put it upon, though M. Naville had made every search to find the missing portion; it is therefore placed on a pedestal at the side, and a cast in plaster of Paris has been made of it, which is placed close by. I have thought it best to take a photograph of this cast (Fig. 39) instead of one of the head itself, for, being white, its details come out better.

M. Naville had found these colossal fragments near to a door of a great temple at Bubastis, and though the name of Apepi was not upon them, he thought that there was a considerable amount of evidence to show that this and the equally colossal statue found near it were likenesses of Apepi, though one was much older-looking than the other.

In the first place, he thought them both of the Hyksos type; secondly, a massive door-jamb in red granite was found close by, engraved with the cartouche of Apepi, and part of an inscription stating that he had erected "many columns and bronze doors" in honour of some god, whose name is



B. M. 1063.

Fig. 39.—Cast of Colossal Head.

missing. This to M. Naville seems to afford a strong clue to the identity of both statues with Apepi.

Further evidence also, he considered, came to hand, for the Ka-name, commonly called the standard-name, of Apepi was found in 1889, close to the spot from which the colossi were recovered in 1888. M. Naville also noticed that the younger head closely resembled the celebrated andro-sphinxes discovered by Mariette at Tanis, one of which under an erasure still preserves recognisable traces of the name of Apepi, and both have long been accepted as portraits of the last of the Hyksos kings. The fact that this Apepi is thought by M. Naville to be Joseph's Pharaoh will, I am sure, give my readers increased interest in looking at this colossus in our Egyptian Gallery, even though some eminent Egyptologists do not consider his evidence conclusive.

But we have in our national collection other deeply interesting things in reference to this man. One is a papyrus roll (Sallier No. 1), the great value of which was first pointed out by M. E. de Rougé, as it gives an account of the causes that brought about the dethronement of Apepi. Dr. Lushington gives a good translation of it in "*Records of the Past*."[1]

It is scarcely possible to express the intense amount of gratification it gave me to hold in my hand such a priceless document, and I could not help noticing with what loving care Mr. le Page Renouf put it back into its case. Some of it is in excellent preservation, and beautifully written in cursive handwriting, which will stultify *in toto* the argument sometimes brought forward that writing was not sufficiently advanced in the time of Moses for him to have written "The Book of the Law" upon paper or parchment, this roll having been written 300 years before Moses was born. We find from this papyrus and other sources, that with the consent and concurrence of Apepi there was established in Upper Egypt a dynasty

[1] Vol. VIII., p. 1.

of native Egyptian princes who bore the family name of Taa, but the throne-title of Ra-Sekenen. Two princes with this title—Ra-Sekenen I. and Ra-Sekenen II.—had reigned at Thebes and been buried in tombs there.

Ra-Sekenen III.

Apepi sent an embassy from his court requiring his vassal Ra-Sekenen to relinquish the worship of all Egyptian gods excepting Amen-Ra. This proposition was declined with much courtesy as being one with which it was impossible to comply. Then Apepi sent other demands complaining that a canal had been stopped. The messenger boasts that he travelled with the utmost speed and did not rest day or night till he had performed his mission. It was quite evident now to Sekenen-Ra that mischief was determined against him, and he asked the advice of his chief captains and counsellors, but they were all with one accord silent

> "Through great grief and knew not what to answer him, good or bad."

We can only conjecture the rest, for the writer breaks off in the middle of a sentence, but there is no doubt that it led to a rebellion which ended in the dethronement of Apepi.

Now what became of Ra-Sekenen? For it has been well known that he fought with Apepi; but did he succeed, and if so, why did he not become the first king of the Eighteenth Dynasty instead of Aahmes? These questions have within the last few years received a full answer, for in 1881 a most wonderful discovery took place at Deir-el-Bahari, when a number of mummies of important royal personages were found by Maspero and Brugsch Bey in a sepulchral chamber at the bottom of a shaft sunk some forty feet into the limestone of a cliff, behind a great rock, of which more will be said in the next chapter, and full particulars will be found in

"*The Land of the Pharaohs,*" by the Rev. Samuel Manning.[1] Amongst these royal mummies was that of Ra-Sekenen Ta-āken, but it was not unrolled until June 9th, 1886; the account of which I will give in Maspero's own words:—

"The mummy numbered 5227 first removed from its glass case was that of King Sekenen-Rā Ta-āken (XVII. Theban Dynasty) as shown by the description written in red ink and re-touched with the brush upon the cover of the mummy-case. Two large winding-sheets of coarse texture loosely fastened covered the body from head to foot. Next came pieces of linen carelessly swathed, and pledgets of rags held in place by narrow bandages; the whole of these wrappings being greasy to the touch and impregnated by a fetid odour.

"The outer coverings removed, there remained under our hands a kind of spindle of stuff measuring about one metre, eighty-two centimetres in length, and so slender that it seemed impossible there should be space enough inside it for a human body. The two last thicknesses of linen being stuck together by spices and adhering closely to the skin, they had to be cut asunder with a knife, whereupon the entire body was exposed to view. The head was thrown back and lying low to the left.

"A large wound running across the right temple, a little above the frontal ridge, was partly concealed by long and scanty locks of hair. The lips were wide open and contracted into a circle, from which the front teeth, gums, and tongue protruded, the latter being held by the teeth and partly bitten through. The features, forcibly distorted, wore a very evident appearance of acute suffering. A more minute examination revealed the position of two more wounds. One, apparently inflicted by a mace or a hatchet, had cloven the left cheek and broken the lower jaw, the side teeth being laid bare. The other, hidden by the hair, had laid open the top

[1] Religious Tract Society.

of the head a little above the wound over the left brow. A downward hatchet-stroke had here split off an enormous splinter of the skull, leaving a long cleft through which some portion of the brain must have escaped.

"The position and appearance of the wounds make it possible to realise with almost certainty all the circumstances of this last scene of the king's life. Struck first upon the jaw, Ta-āken fell to the ground. His foes then precipitated themselves upon him, and by the infliction of two more wounds despatched him where he lay, one being a hatchet-stroke on the top of the head, and the other a lance or dagger wound just above the eye.

"It has been long known that Ta-āken fought against the 'Hyksos' invaders, who had ruled Egypt for about 500 years, but till this mummy was found we did not know that he had died on the field.

"The Egyptians[1] were evidently victorious in the struggle which took place over the corpse of their leader, or they would not have succeeded in rescuing it and in carrying it off the field. Being then and there hastily embalmed, it was conveyed to Thebes, where it received the rites of sepulture.

"These facts explain not only the startling aspect of the mummy, but the irregular fashion of its embalmment. The chest and ribs, unduly compressed by operators working against time, are broken, and present the appearance of "a collection of blackened *débris* interspersed with scattered vertebræ.

"Ta-āken was about forty years of age. He was tall, slender, and, to judge of what remains of the muscles of the shoulders and thorax, he must have been a singularly powerful man. His head was small, long, and barrel-shaped, and covered with fine black curly hair, worn in long locks. The eyes were large and deep-set; the nose straight and broad at

[1] Maspero means the Thebans.

the bridge; the cheek-bones prominent; mouth of middle size; good sound teeth.

"There were no signs of beard or moustache. Ta-āken had been shaved the very morning of the battle."

Ra-Sekenen being thus slain in battle, the first king of the Eighteenth Dynasty was

AAHMES.

This Pharaoh, after a severe struggle lasting some five years, conquered the Hyksos people and drove them beyond the boundaries of Egypt. He then set to work to restore the temples, which had fallen into decay, and gave orders to reopen the abandoned quarries of limestone in the Arabian chain of mountains. But Brugsch says the building of the Egyptian sanctuaries occupied centuries. The immense imperial temple of the god Amon at Thebes, in the neighbourhood of the modern Arab village of Karnak, was begun in the middle of the third millennium before Christ, but down to the thirteenth century before Christ the work had only reached partial completion.

The wife of Aahmes (Fig. 40)[1] was a woman of high mark, for she is spoken of upon a number of the public monuments with great praise. In the united assembly of the deified first kings of the Middle Empire, she sits enthroned at the head of all the Pharaonic pairs, and before all the royal children of her race, as the specially venerated ancestress and founder of the Eighteenth Dynasty. As such she is called the daughter, sister, wife, and mother of a king. She seems to have been beautiful as well as wise, and though sometimes her likenesses are of a dark colour, Brugsch thinks that Nefertari was not really so any more than other Egyptian ladies, and it was customary to sculpture likenesses of the kings and queens in black granite or marble.

Here I must again refer to Captain Aahmes, whom I

[1] North Egyptian Gallery, 1073.

mentioned in the last chapter, and will give some further quotations from the interesting inscription found in his sepulchral chamber at El-kab, which fills up several historical



B. M. 1073.

Fig. 40.—Queen Nefertari, wife of Aahmes.

gaps, for he served under Aahmes, Amenophis I., Thothmes I., Thothmes II., Queen Hatshepsu, and lived on until the reign of Thothmes III.

This inscription has been translated by Mr. le Page Renouf in "*Records of the Past.*" [1] Though written in the

[1] Vol. VI., p. 5.

first person, Aahmes' nephew was the real author, and tells us that he executed the work in this sepulchral chamber in order to perpetuate the name of the father of his mother. It opens thus :—

> "The Captain-General of Marines—Aahmes son of Abana the justified. He saith : I speak to you all men, in order that I may inform you of the honours that have fallen to my lot. I have been presented with gold seven times in the face of the whole land, and with slaves both male and female. I have acquired very many landed possessions. . . . I came into existence in the city of Eilethyia. My father was an officer of King Sekenen-Ra. Baba son of Re-ant was his name. I performed the duties of an officer in his place on board the ship called 'Calf,' in the days of King Nebpehti-Ra[1] the justified. I was then too young to have a wife, and I was clad in the uniform of the Shennu. But as soon as I had a house I betook myself to the ship called the 'North,' for the purpose of taking part in the war, and it was my duty to follow the Sovereign on foot when he went out on his chariot.
>
> "We laid siege to the city of Avaris, and I had to fight on foot in presence of His Majesty. I was promoted to the ship called 'Chā-em Mennefer' (literally, "Crowned in Memphis"). We fought upon the canal of Patetku of Avaris."

Captain Aahmes then goes on to tell of his successes and of the rewards bestowed upon him. Also he relates the victory of the Theban king over Teta-an and his allies, and says :—

> "His Majesty slaughtered him and his slaves even to extinction."

Captain Aahmes next relates how he fought under King Amenophis I., in these words :—

> "Behold, I was at the head of our soldiers and I fought as it behoved me. His Majesty was witness of my valour. . . . And I was presented with the gold, received two female slaves besides those which I had brought to His Majesty, and was raised to the dignity of warrior of the King."

Aahmes was afterwards raised to the still higher position of Captain-General of the Marines. He relates several other

[1] Aahmes I.

battles, but it will suffice if I give one or two concluding sentences of the inscription :—

> "After this he (Amenophis I.) went to the Rutennu (Syria) for the purpose of taking satisfaction upon the countries. His Majesty arrived at Naharina (Mesopotamia), where he encountered that enemy and organised an attack.
>
> "His Majesty made a great slaughter of them, an immense number of live captives was carried off by His Majesty. Behold, I was at the head of our soldiers, and His Majesty saw my valour as I seized upon a chariot, its horses, and those who were on it, as living captives, whom I took to His Majesty. I was once more presented with gold. I have grown up and have reached old age, my honours are like [*lacuna.*] [I shall rest in my tomb] which I have myself made."

Brugsch gives another sentence, not included in Mr. Renouf's translation, showing that Aahmes was noticed by Queen Hatshepsu when her husband, Thothmes I., was living. Of this queen I shall have much to say presently. The words are :—

> "I have reached a happy old age. I was during my existence in the favour of the King, and was rewarded by His Holiness and was beloved by the royal court. And a divine woman—the great Queen Makaia (Hatshepsu) the justified—gave me a further reward because I brought up her daughter, the great Princess Noferura the justified."

As a description of the personal prowess of an Egyptian officer, and of his consequent promotion and other rewards, these inscriptions are very interesting; but, throwing as they do so much light upon the comparatively obscure events at the end of the Seventeenth and beginning of the Eighteenth Dynasty, they are of inestimable value.

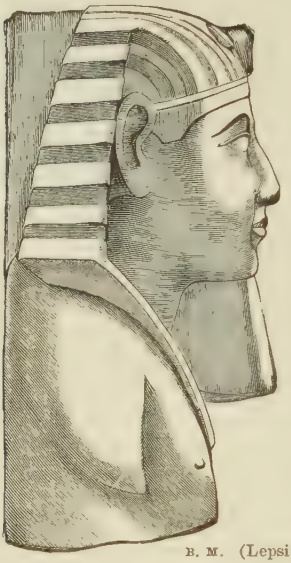
King Aahmes reigned about twenty-five years, and was succeeded by his son,

AMENOPHIS I.

(Fig. 41), of whom I shall say but little. He seems to have contented himself with protecting the frontiers. In the interior of the country the inscriptions bear witness to his care for the

great imperial temple at Thebes, and for sanctuaries of the individual gods in the western part of the great Theban plain. He reigned about thirteen years.

Amenophis I. had a son who was his heir and successor to the throne. His name was Thutmes, but more generally



B. M. (Lepsius.)

Fig. 41.—Amenophis I.



B. M. (Lepsius.)

Fig. 42.—Thothmes I.

known as

THOTHMES I.

(Fig. 42), who undertook a campaign against Nubia, the riches of which country as well as those of Ethiopia made it at all times desirable for the Pharaohs of Egypt to secure the possession of these countries, to send governors to carry on their administration, and to collect the revenue.

They often, however, rebelled, and predatory wars were undertaken against them, so that richly laden ships floated down the river from the South, freighted with cattle and rare animals, panther-skins, ivory, ebony, and other

costly woods, balsam and sweet-smelling resin, gold and precious stones, corn in abundance for the temples and the palaces of the Pharaohs, besides captive negroes in countless numbers. But Thothmes was not content with invading Nubia and returning richly laden with booty: he thought the favourable moment had arrived for him to send forth his experienced troops to attack in their own homes the ancient hereditary enemies of his country, and hence began the great war with the Hittites and other Asiatic kingdoms, which lasted for nearly 500 years, and in which the Egyptians were generally successful.

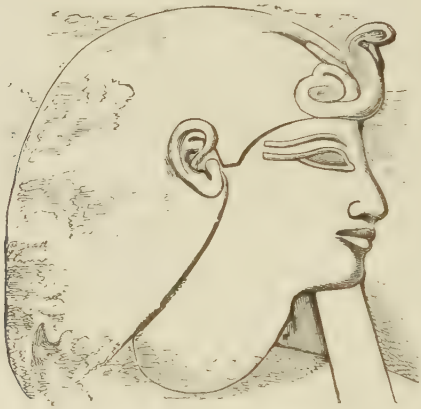
The annals of this period show an amount of civilisation and art culture that is simply surprising, and the Egyptians were able to recognise and appreciate in foreign things any peculiar excellence and beauty they might possess; hence it is that we find them giving full descriptions of the wealth and art of those with whom they contended, or with whom they traded.

Brugsch writes such a splendid passage in reference to this that I must give it in his own words. Speaking of the commerce and civilisation of this period, he says:—

"Trade and art went hand-in-hand. The descriptions of the chariots of war which blazed with gold and silver, of the armour and weapons, from the most beautiful coats of mail to richly ornamented lances, of the vessels of gold and silver and bronze, of the household furniture, down to the tent-poles and footstools, and those thousand small objects which appear necessary to civilised men, give us a deep insight into the perfect skill and into the direction of the taste of those early ages of history, and demand our deepest respect and admiration for the performances of the children of earth at that day. Long before the heroes of the '*Iliad*' and '*Odyssey*' appear on the battle-field in their ornamental armour, the kings and Marinas of the land of Canaan careered in brazen

harness on their costly war-chariots over the plains of Sinai and Mesopotamia, and the valleys of Palestine, to measure themselves in battle with the warriors of Egypt and to wrestle for the palm of victory."

Thothmes I. appears to have had a short reign, though Manetho assigned it a period of twenty-one years. He left three children—two sons and a daughter. Both sons bore the name of their father; and his daughter (an heiress)



B. M. (Lepsius.)

Fig. 43.—Thothmes II.

was an able and strong-minded woman, and a great favourite with him.

On the death of Thothmes I., his elder son was able to carry on the government. The other son, being a very young child, had been entrusted to the care of his elder brother and sister.

I shall have but little to say about

Thothmes II.,

for his reign was very short; but I must enter into some details concerning his sister Hatshepsu or Hatasu, who was superior

to her brother both in courage and capacity, and who risked everything to get the royal dignity into her own hands, to accomplish which one of her first steps was to marry her brother. This would at once shock our ideas of morality and propriety, but it was not at all uncommon in those times—indeed, Thothmes I., her father, is supposed to have married



B. M., c. 52

Fig. 44.—Queen Hatshepsu.

his sister, and later on the Ptolemies sometimes married their sisters.

Queen Hatshepsu

was undoubtedly one of the most distinguished sovereigns of Egypt, and, judging from her portraits, she appears to have been a beautiful woman, though possessing a masculine mind. Whilst on the one hand she was clever and enterprising, on the other she was vindictive and unscrupulous.

It, doubtless, favoured the ambition of the queen that her husband, after one expedition against the Arabs, gave himself up to complete inactivity, and allowed her to assume the royal title and take the leading part in the government.

Though the sculptures of Egyptian kings and queens are for the most part conventional, I think the two likenesses (Figs. 43 and Fig. 44) distinctly show weakness in Thothmes and power in Hatshepsu. The latter will be found on the wall in the British Museum, close to the door of the Refreshment Room, c. 52.

At her husband's death Hatshepsu laid aside her woman's dress, clothed herself in man's attire, adorned herself with the crown and insignia of royalty, and appeared in all the splendour of a Pharaoh.

This proud lady sat as sole ruler on the throne, though the sceptre rightly belonged to her brother, Thothmes III., an infant boy, whom she placed on the footstool at her feet. A little later on we shall see that this boy even surpassed his sister in strength of mind, for he became one of the most eminent of the Egyptian kings.

If my readers will look at the queen's likeness they will notice that she is represented with a beard. This was, as I before mentioned, only an appendage worn on special occasions by the Pharaohs, and assuming, as she did, male attire, she went so far as to wear the false beard! Though Hatshepsu was extremely ambitious, she did not seek to make foreign conquests, and her reign was neither disturbed nor weakened by external enemies; even the Canaanite kings showed their friendly feeling by sending the tribute imposed upon them.

The country's resources not being exhausted by war, Hatshepsu could turn her attention to embellishing it with buildings planned upon a magnificent scale. Canon Rawlinson says that "her edifices were considered the most tasteful, most complete and brilliant creations which ever left the

hands of an Egyptian artist. She built a temple imposed on four steps, which is quite unique among Egyptian shrines, and is known now as that of Deir-el-Bahiri. She erected obelisks at Thebes, in the great temple of Ammon, which equal, alike in size and in delicacy of workmanship, the constructions of any other monarch. She connected her temple at once with the older erection of Usertsen, and with the sacred stream of the Nile, by long avenues of crio-sphinxes." I give one of the obelisks of this queen (Fig. 45), which is still standing at Thebes, and is 100 feet high, a model of which, by Bonomi, is in the Third Egyptian Room.

Queen Hatshepsu had a favourite architect, named Senmut, and his works do him the highest credit. Brugsch says: "They belong to the time of the matchless splendour of Egyptian art. Whether



Fig. 45.—Obelisk Erected by Queen Hatshepsu.

we have regard to the manipulation of the stone, or the form and manner of execution, or the effect of the rich coloured decoration, even in their ruin, a melancholy heap of works thrown down in confusion and destroyed, these remains exercise a wonderful charm, even on the spoilt taste of modern times."

This clever architect, Senmut, fell in with the extraordinary whims of the Woman-King, and used the masculine pronoun when mentioning her upon the monuments.

In one inscription he speaks thus of himself :—

> "I was a distinguished man who loved *him*, and who gained for myself the admiration of the *Lord* of the country. *He* made me great in the country; *he* named me as the chief steward of *his* house, and as the governor of the whole country. So I became the first of the first, and the master of the works of all masters of the works."

The inscription ends with the words :—

> "I lived under the *Lord* of the country, the King Ma-ka-ra, may *he* live for ever!"

Makara was the regal name of Queen Hatshepsu. Senmut died before the queen, for we find that she raised as a mark of her gratitude to him a monument of black granite, which was a likeness of himself in a sitting posture. His statue is preserved to this day, and may be seen at Berlin.

In reference to this monument there is a little incident which shows how much the present world is like that three or four thousand years ago.

On the right shoulder was this short but significant inscription: *Nen kem em an apu*, "His ancestors were not found in writing," or, in English, his family had no genealogical tree. I am inclined to think, however, that the queen did not intend it for a disparagement to Senmut, whom she so much respected, but rather meant that notwithstanding the fact that he had not the fame of proud ancestors, his buildings and his

monuments would hand his name down with honour to all succeeding generations, just as our Christopher Wren required no adulatory inscription in the great cathedral he had erected, because its glorious architecture constituted of itself the best testimony to his mighty genius.

I said Hatshepsu did not seek for glory in conquering other nations; but, being of an adventurous turn of mind, she determined upon making a voyage of discovery towards the wonderland of the East, on the remote shores of the Indian Ocean, to the land called Punt, which Dr. Birch says was in Arabia Felix, and which was the cradle of many marvellous stories told by Egyptians and foreign seafaring men.

This was one of the most remarkable achievements of the celebrated queen; and, most fortunately, some portion is still standing, in a valley near Thebes, of a temple she erected to the goddess Hathor, upon the walls of which she had cut in bas-relief the principal events of her life, and especially the circumstances of this expedition.

Her brother, who succeeded her, wilfully defaced many of the inscriptions, but enough yet remains to give an interesting record of one of the earliest naval expeditions to a country which then bore, as it has for ages since, the name of the Holy Land.

These inscriptions have been translated by Dr. Johannes Dümichen, and beautiful and faithful copies of the bas-reliefs have been made by him, and printed upon thick drawing-paper twenty-six inches in length by twenty-six in width. There are more than thirty of these beautiful pictures, which are bound together; and if my readers, when in the British Museum, will get the librarian to let them see them, they will find their examination a real treat, especially remembering that the originals were cut nearly 3,500 years ago, and 300 years before the Exodus. The title of the work is "*Die*

Flotte einer ägyptischen Königin," by Johannes Dümichen. Leipzig, 1868.[1]

At that time the superstitions of the Egyptian sailors rendered them unwilling to go beyond the Nile, to cross the sea. But this did not deter the queen: she had her ships constructed on the Red Sea, and manned by Phœnician sailors.

Though accompanied by troops, the expedition was not a hostile one, but purely of a pacific character; and a high official of the court accompanied the fleet as a royal ambassador, and had in his suite a number of noble princes and lords, who in the service of their lady the queen attended the bold leader.

The inscriptions do not say how long it took to get to this distant country, but their arrival greatly astonished the natives.

As soon, however, as it was found that they came with peaceable intentions, friendly gifts were presented and others received. The inscription states that

> "Each of the princes of the land of Punt approached with rich and costly gifts as offerings to the Holiness of Hathor, the lady of Punt, of whom the Egyptian Queen is the living image."

By this it seems that this people worshipped Hathor, or said they did out of compliment to Queen Hatshepsu.

It is a matter for regret that Dümichen has not given the picture of this exchange of courtesies; but Brugsch describes it, and says that upon it the Prince of Punt is shown coming with his wife riding upon an ass, accompanied also with his two sons and young daughter, and presenting the ambassador with a number of chains, rings, hatchets, and daggers, and praying that the queen, the mighty ruler of Egypt, would grant them peace and freedom; on which the royal ambas-

[1] The press-mark of this work is 1701. b. There is also another copy in English, the press-mark of which is 1736. c.

sador tells them that they must submit to the supremacy of the Queen of Egypt, and they would be expected to deliver to the royal court as tribute some of the products of the country.

Then the ambassador and the men who accompanied him pitched their camp on the seashore, and the Prince of Punt, whose name was Parihu, retired to consider the tribute he should offer.

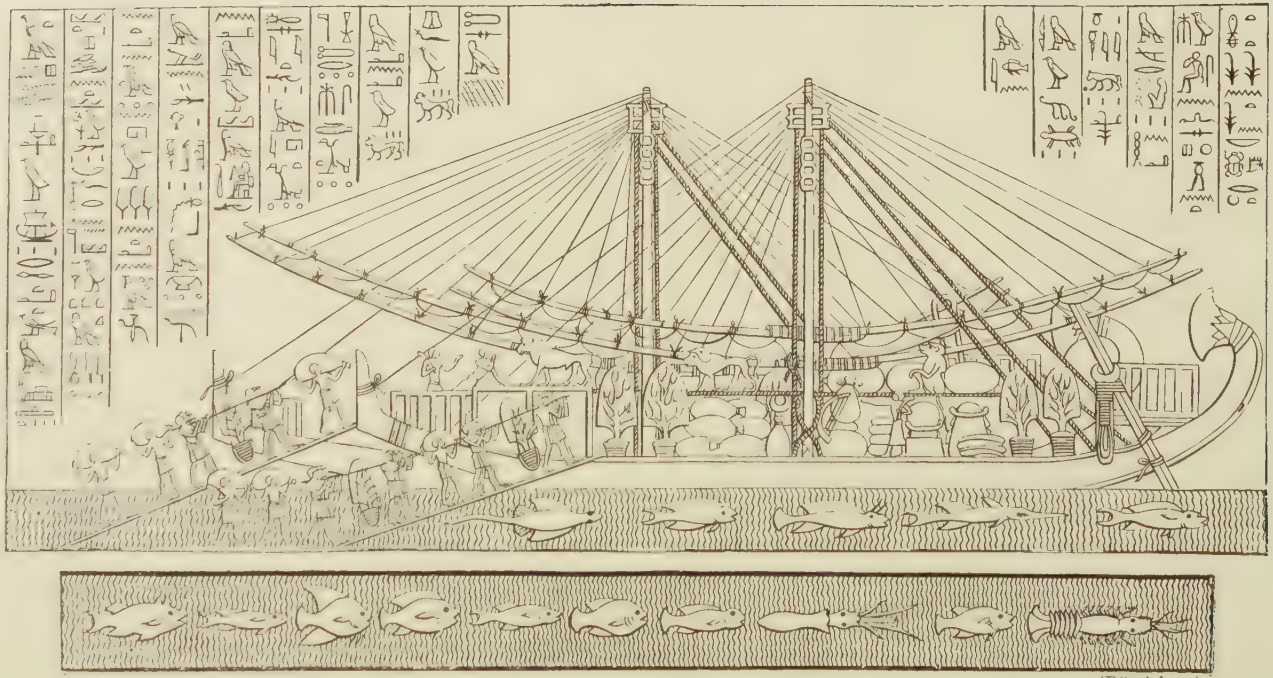
He did not keep the ambassador waiting long, but returned with his enormously fat wife, and with a crowd of people and asses laden with gifts for the queen.

These were put on board the Egyptian ships ; and of this Dümichen gives a beautiful plate (Fig. 46) and sixteen lines of hieroglyphics describing the cargo, his translation of which will be found in *"Records of the Past,"* Vol. x., page 14, which is as follows :—

> "The loading of the ships of transport with a great quantity of the magnificent products of Arabia, with all kinds of precious woods of the Holy Land, with heaps of resin, with verdant incense-trees, with ebony, with pure ivory, with gold and silver from the land of Amu, with the tesep-wood and the cassia-bark, aham-incense, meshem-kohl, and hounds, with skins of leopards of the South, apes and monkeys, with women and children. Never has a convoy been made like this one by any king since the creation of the world."

The meshem-kohl was used by the ladies of those times for painting their eyebrows, &c.; this strange custom, therefore, dates back between 3,000 and 4,000 years, and perhaps gentlemen then thought it an adornment, but they certainly do not do so now. I often wish ladies who "paint" could hear what is said of them ; they would never so disfigure their faces again.

Some of the princes of the country accompanied the Egyptians back, and the queen received them in all the pomp of a Pharaoh, ornamented with the royal diadem, and sitting on "the great throne of precious metal in the



E. M. (Dümichen.)

Fig. 46.—Ships of Queen Hatshepsu,

interior of the brilliant hall," surrounded by her nobles and grandees. The princes prostrated themselves before Queen Hatshepsu, designating her "the Queen of Tomera, and the Sun who shines like the disk of heaven"; and at the same time did not forget to address her as "their Queen," and as the ruler of Punt.

In a long procession the beasts and the other natural products were brought before the queen; even the incense-trees were taken into her presence in their baskets, slung upon poles, each requiring six men to carry it.

This expedition opened up new sources of wealth to Egypt, and was far more to the honour of Hatshepsu than all the conquests of her brother and successor.

Dr. Birch thinks that the Queen of Sheba came from this same country of Punt, and he may be right; for the presents given to Queen Hatshepsu very much resembled those offered to Solomon by his royal visitor.

Now I have something very interesting further to say about this expedition. It will be remembered that in 1873 the Government sent out an expedition, equipped with a staff of officers and scientists, to traverse the great ocean basins, in order that more correct information might be obtained of marine life in its various conditions.

The ship chosen and fitted up for the purpose was H.M.S. *Challenger*, and Capt. Nares, a surveying officer of great experience, and singularly well suited in every way for such a post, was selected to take the command, whilst Professor Sir C. Wyville Thomson, F.R.S., &c., accepted the post of director of the civilian scientific staff, accompanied by his secretary, Mr. J. J. Wild, to whose facile pencil Sir Wyville says he was indebted for the beautiful drawings of the various interesting objects they came across, and which drawings all must feel add such a charm to Sir Wyville's work, "*The Voyage of the Challenger.*"

Well, in the fleet sent out to Arabia Felix, Queen Hatshepsu had a *Challenger*, and a Sir Wyville Thomson with his artist-secretary on board, for Dümichen in his beautiful pictures shows that the Egyptian sculptor has placed under the ships a number of fishes, so well drawn that their genera and species may be identified.

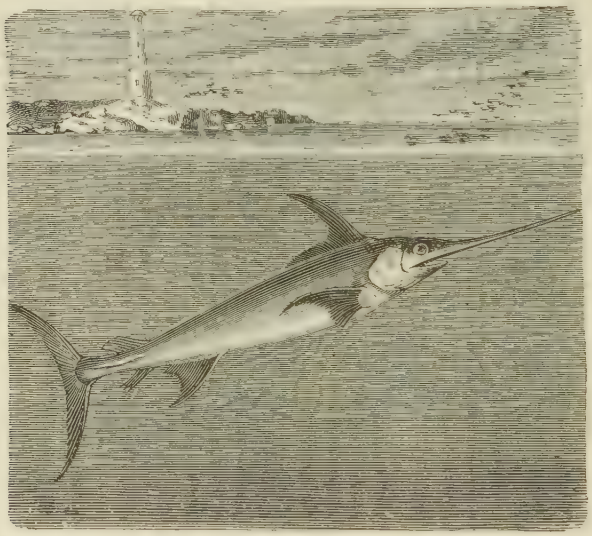


Fig. 47.—Sword-Fish.

Prominently among these fishes is seen the sword-fish (Xiphias) (Fig. 47), which occurs in all tropical and subtropical seas: it is generally found in the open ocean, is always vigilant and endowed with extraordinary strength and velocity, is rarely captured and still more rarely preserved.

Dr. Günther says that sword-fishes sometimes attain to a length from twelve to fifteen feet, and swords have been obtained more than three feet long, with a diameter of at least three inches at the base. They never hesitate to attack the largest fishes, and sometimes they mistake a boat for one.

A piece of a two-inch plank of a whale-boat thus pierced by a sword-fish, in which the broken sword still remains, is preserved in the New Natural History Gallery, Kensington. Two drawings are given by Dümichen which are evident varieties of the species, and will be found on his Plates XXII. and XXIV., Nos. 19 and 36. Queen Hatshepsu's scientist has drawn the dorsal fin most plainly, and Günther says that these fishes, when quietly floating with the dorsal fin erect, can sail before the wind like a boat.

In passing down the Nile the Egyptian naturalist noticed the river tortoise (*Trionyx niloticus*), which will be found on

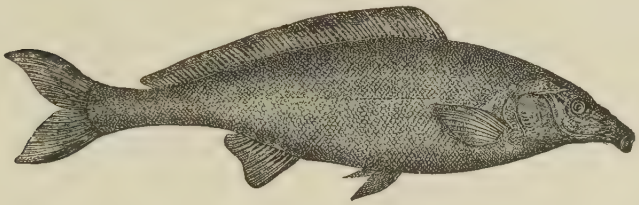


Fig. 48.—Mormyrus Oxyrhynchus.

Dümichen's Plate XXIV., Nos. 32 and 35. This tortoise sometimes grows to three feet in length, and is of a green colour spotted with white. It inhabits the Nile, and devours the little crocodiles at the moment of their proceeding from the egg.

Then he caught a *Mormyrus oxyrhynchus* (Fig. 48) (Dümichen's Plate XXIII., No. 26), which also lives in the Nile, and which was an object of veneration to the ancient Egyptians, and therefore frequently occurs in their emblematic inscriptions. They abstained from eating it because it was one of the three different kinds of fishes accused of having devoured a member of the body of Osiris, which, therefore, Isis was unable to recover when she collected the rest of the scattered limbs of her husband. Just fancy

the Egyptians believing that a fish could eat up their chief god! I am sorry it is not amongst those in Fig. 46.

On the fleet arriving at the coast a crustacean was captured belonging to the same order as the lobster, but without its claws (Dümichen's Plate xx., No. 1). Dr. Dönitz identifies it as the *Palinurus penicillatus*, and the bristling prickles on the lateral antennæ are remarkably correct.

On getting further out to sea they took a *Naseus unicornis*, so called from a horn about two inches long in front of the eye. This fish, according to Günther, when fully grown is nearly eight feet long. It is most clearly defined upon the sculptures, and is No. 24 of Dümichen. Another fish peculiar to hot climates is identified by Dr. Dönitz as the *Chaetodon striyangulus* (No. 33 of Dümichen). The Chaetodons are so named from their teeth, which in length and tenuity resemble hairs collected in several close rows like a brush. Their mouth is small; their dorsal and anal fins are so completely covered with scales that it is extremely difficult to ascertain where they commence. They are adorned with the most beautiful colours, and hence are generally figured in books on Natural History which give coloured plates, and they are stuffed for public and private cabinets. Rose, purple, azure, and velvety black are distributed along the surface of their bodies in stripes, rings, and ocellated spots on a silver ground.

Then they obtained a Tetrodon (No. 17 of Dümichen), of which there are more than sixty species known, and are extremely numerous in tropical and sub-tropical zones. Many are highly ornamented with spots or bands. These fishes belong to the family Gymnodontes, which are for the most part covered with a thick skin without scales, in which spines are imbedded of various sizes, which in some species are very large and occupy equally every part of the body. They have the power of inflating their body by filling their œsophagus

with air, and thus assume a more or less globular form. The skin is then stretched to its utmost extent, and the spines protrude and form a formidable defensive armour as in a hedgehog; therefore they are frequently called sea hedgehogs. A fish thus blown out turns over and floats belly upwards, driving before the wind and waves. There are several specimens of this family under the ships. I will give a drawing of the *Diodon pilosus* inflated (Fig. 49), though the

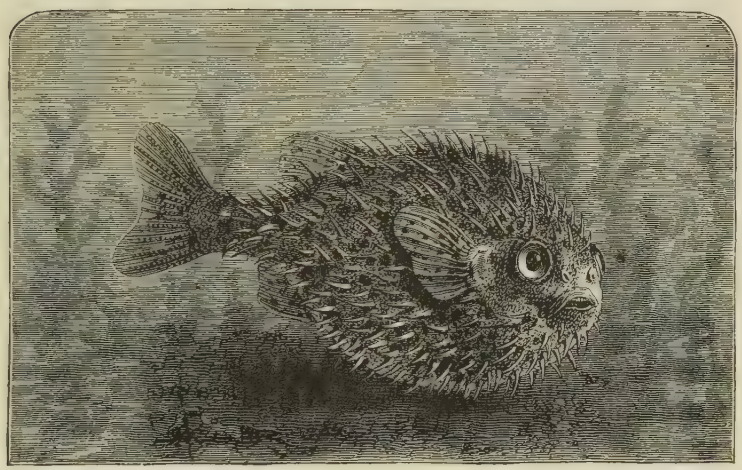


Fig. 49.—The Diodon Pilosus.

Tetrodon on the sculptures (No. 17, Dümichen) is evidently not inflated.

I will next notice the two specimens given of the Ray (Nos. 22 and 23 of Dümichen). These fishes are sometimes found five feet in width; but large as this size is, it is nothing compared with that attained by some species. Cuvier says one was caught in the West Indies measuring thirteen feet in width, and, including the tail, twenty-five in length. This monster Ray could not have weighed less than half a ton.

Whilst writing this account, a friend sitting next to me in the Museum Reading Room told me that Captain Cook's men caught a very large Ray near the Australian coast; so off we went to the Manuscript Department, and asked for the Captain's log-book, which was most politely

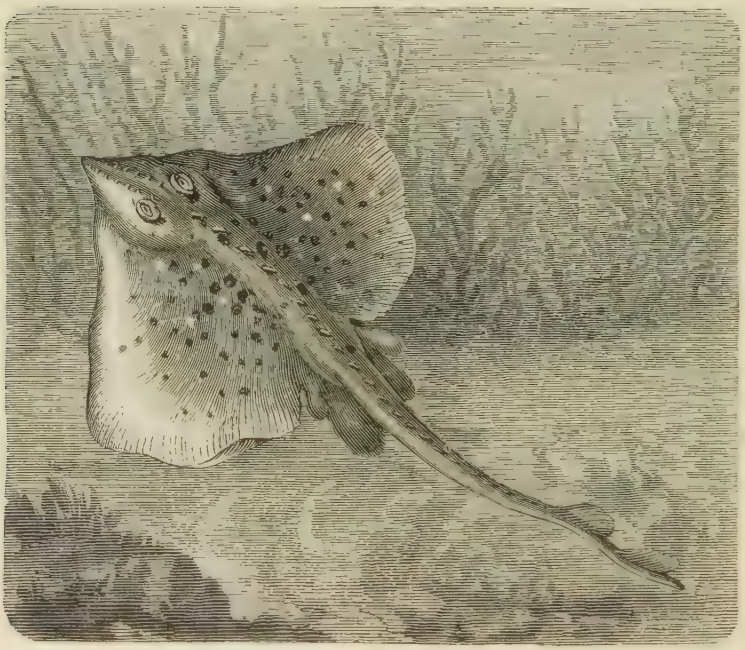


Fig. 50.—The Ray.

brought us after some search, and we found in his own handwriting these words :—

"6th May, 1770.—The yawl returned from fishing, having caught two sting-rays, whose weight was nearly 600 lbs. The great quantity of these sort of fish found in this place occasioned my giving it the name of Sting-ray's harbour. Lat. 34° 5′. At daylight weighed and put to sea."

The harbour is still called by this name.

Besides this autograph log-book kept by Captain Cook, the chief officer also kept one, of which this is an extract in reference to the same matter:—

"Sunday, May 6th, 1770.—Pleas^{t} wea^{r}. People employ'd on shore, wooding and refreshing. The yawl return^{d} in the Evening from fishing, having Caught two Skeat, whose weight was near 600 lb. Served 5 lb. of fish per man."

There were, I think, sixty men on board, so that the two fish sufficed to feed them all for two days; that is to say, sixty men were fed each day on one fish.

Another friend, a few desks off, referred me to Couch, who records that the cook of St. John's College, Cambridge, bought one of these fishes in the market, weighing 200 pounds, which satisfied the appetites of 120 of that learned fraternity. Thus, in this big library, we help one another to collect and distribute interesting information.

It would take up too much space for me to describe all the fishes given by this ancient Egyptian naturalist, but I must notice one more, the Sepia (No. 3), which Dr. Dönitz identifies as the *Sepia Loligo*, or the Calamary of Linnæus, which name he probably derived from *calamarium*, the Latin for a portable writing-desk or escritoire, with ink, pens, and a penknife, because the body of this animal has somewhat the form of such escritoires, and contains a sort of pen in the back, and ink in the interior.

This ink it is supposed to use for darkening the water around it, and so concealing itself from its enemies or its prey; and it composes almost by itself alone the colour called *sepia*, which is such a favourite with artists for the equality of its tone, warmth, and tint.

In reference to Dr. Dönitz's list of these fishes in the "*Records of the Past*,"[1] I must say it is a little confusing, for though some are the names of special fishes, others are those of sub-classes, orders, and families; it has, therefore, taken

[1] Vol. X., p. 20.

me some time to compare the Egyptian drawings with those of our modern naturalists, Cuvier, Günther, and others.

Though I speak thus favourably of these drawings, and of the spirit of enterprise of this remarkable queen, in sending her naturalist with the fleet, it must be distinctly understood that the scientific knowledge of the Egyptians was very limited compared with what is known at the present day; indeed, many of the sciences which have of late years reached such an amount of perfection were utterly unknown to them. I have especially pointed out in my former work that this remark particularly applies to Geology, a knowledge of which could only be attained by a careful examination and comparison of the rocks in all parts of the world, the journeys necessary to accomplish which the Egyptians certainly did not undertake.

In describing the character of Hatshepsu, writers differ very much. Brugsch says some very severe things about her, and exalts her warrior brother Thothmes III. to the very skies. I think her, however, far the better sovereign of the two, for under her reign of peace the condition of the people was greatly improved, and the arts and sciences so encouraged that great progress was made in both; and the glory of her kingdom was not sullied by aggressive warfare, with all its attendant horrors and hideous crimes.

Nor does it seem that during her reign Egypt was less respected by other nations, for Brugsch admits that it was neither disturbed nor weakened by external enemies, and that the Canaanite kings showed their friendly feeling by sending the tribute imposed upon them; also in the Nubian districts the governors discharged their duties, and delivered to the court the products of the soil.

That Queen Hatshepsu had great faults there can be no question, but the excellent traits in her character so preponderated that her reign was a beneficent one for Egypt, and

hence her fame has come down to us, and is likely to continue for as many thousands of years to come.

Judging from the inscriptions cut by Thothmes, we may suppose that her sole reign lasted for fifteen years, and then her youngest brother

THOTHMES III.

was united with her on the throne; but how long this joint reign lasted we cannot be certain. It might have been



B. M. (Lepsius.)

Fig. 51.—Thothmes III. as a Young Man.

about five years. Thothmes had passed his childhood and youth in seclusion, without State or official position, in Buto. Brugsch, referring to this, says: "He was born to great deeds which were one day to procure him immortal fame and raise his name above every name in Egyptian history."

Then Brugsch again bursts out in laudation of his pet hero in these words: "Whether Thothmes III., after reaching manhood, drove his sister by force from the throne, or

whether she fell asleep in Osiris, we have not the means of knowing, because the monuments are silent on the point. Let us rather greet with joy the independent monarch over the two great divisions of the empire who bore in his double cartouche the names of MEN-KHEPER-RA THUTMES III., the Alexander the Great of Egyptian history."

The preceding likeness (Fig. 51) was undoubtedly sculptured when he was a young man, and that in the accompanying picture of a portion of the Northern Egyptian Gallery, B. M. (Fig. 52), when he was in the prime of life. The colossal arm and leg are from the same statue. It was rather an unfavourable day when we took the photograph, but it is a fair representation of the further end of the gallery.

Of this king much information has come down to us, for in the Karnak quarter of Thebes most extensive inscriptions have been found, giving the annals of his reign, accompanied by two pictures of Thothmes offering incense to his gods. The text of the inscription is in hieroglyphics, and is translated by Dr. Birch in "*Records of the Past*,"[1] who says that "the literary style of these annals is so strongly poetic that the text may be considered a kind of hymn or song recounting the victories of the great monarch Thothmes III., and the allusions to his principal conquests and exploits are in an antithetical strain."

The wealth of works of every description bearing the name of this Pharaoh is simply beyond computation, from the largest temples to the tiny scarabæi.

Thothmes undertook to measure himself in battle with the mightiest empires of antiquity, and carried his arms to the extreme frontiers of the then known earth, whether in Asia towards the East, or in Libya towards the West, or in the South as far as the heart of Africa.

During the first twenty years of his reign he carried on more than thirteen campaigns against foreign nations, and no

[1] Vol. II., p. 17.



Fig. 52.—Portion of the Northern Egyptian Gallery, British Museum.

difficulties seem to have daunted him. Town after town had to be stormed, river after river had to be crossed, country after country had to be traversed, long journeys had to be made in heat and in cold, in burning sunshine and in pitiless storms, amidst fierce and powerful enemies, and yet Thothmes bravely endured it all, and his example was imitated by his soldiers; hence the success of his arms. His greatness consisted in his indomitable courage and extraordinary genius as a military tactician; but he devoted these great gifts to an insatiable greed for conquest, which in those times meant the shedding of rivers of human blood, the inflicting of cruelties too horrible to think of, and the practising of immoralities of a nature too vile to be even mentioned. It also meant that hosts of women and helpless children, brought up in every comfort and luxury, were dragged from their homes, and led away to be sold as slaves and to endure hard bondage. For see this inscription, which we find above a catalogue of names of the towns and cities taken :—

> "This is a catalogue of the inhabitants of the country of Upper Ruthen, who were taken prisoners in the hostile town Megiddo. His Holiness[1] took away the *children* as living prisoners to the town and fortress of Suhen, in Thebes."

That these wars were for the most part aggressive is certain; for nations who had never done Thothmes the slightest harm were slain or carried into captivity, and their towns laid waste, as witness this inscription :—

> "These are the *unknown* peoples of the furthest end of Asia whom His Holiness carried away as living prisoners. [Unknown was their land]: it had never been trodden by the other Kings of Egypt with the exception of His Holiness."

It meant also the destruction of works of art. The more noble the cities and the more beautiful the structures, the

[1] Mr. Renouf objects to the word "Holiness," used by Brugsch, and says it should be "His Majesty."

more the conquerors delighted in making them a mass of ruins. Brugsch gives lists of hundreds of these towns and cities, against a number of which the word *destroyed* is written by Thothmes. This list of towns has the following heading:—

> "Catalogue of the peoples of the [following] South countries and of the An (nomad tribes) of Khont-hon-nofer, whom the King has conquered, making a great slaughter among them. No man knows their number. All their inhabitants were carried away as living captives to Thebes, to fill the storehouse of his father the Theban Amon.
>
> "Now are all peoples subjected to the King, as was the will of his father Amon."

On his temple walls Thothmes boasts of all these things, and of the plunder which he had taken from the various nations he had conquered. Long lists of the spoils are given on the tablets, of the gold, the silver, and the precious stones, of the horses, the chariots, the cattle, and the produce which Thothmes, arch-robber that he was, carried into Egypt, and what he could not take away he ruthlessly destroyed, whilst the dire misery he caused gave him joy. Let us read his own inscription:—

> "While the King was returning to Egypt his heart was full of joy, for he spoiled the town of Aruthut of its corn and destroyed all their best plantations."

By destroying their "best plantations" he knew that those who were left behind unslain would suffer the pangs of famine; this filled his heart with joy!

And here is another inscription in reference to the food of the people being carried off:—

> "Their trees were full of fruit, and their wine was found stored in their cellars as well as in skins. Their corn lay on the floor to be threshed; there was more of it than the sand on the sea-shore. The soldiers took possession of all their property."

The attack of Thothmes upon Mesopotamia was perhaps one of the most important; but what do the tablets tell us?

Why, that he ravaged the region far and wide, reducing to a level plain the strong places of Naharaina, and capturing thirty kings or chiefs. The word *ravaged* here means all I have before stated of suffering, sorrow, death, bitter misery, and extreme wretchedness; and what was it all for? Simply that Thothmes might *say*, My kingdom extends through all the known world!

At Karnak the details of some of his campaigns are sculptured on stone, with lists of the booty carried off from the conquered nations, which Canon Rawlinson has added up, and makes the totals 11,000 captives, 1,670 chariots, 3,639 horses, 4,491 of the larger cattle, more than 35,000 goats, silver to the amount of 3,940 pounds, and gold to the amount of 9,054 pounds; as I suppose the Canon means avoirdupois weight, which is used for weighing gold and silver in the mass, the amount of silver would be worth at least £12,000, and the gold more than half a million.

He brought also into Egypt, as plunder, enormous quantities of corn and wine, together with incense, balsam, honey, ivory, ebony and other rare woods, lapis-lazuli and other precious stones, furniture, statues, vases, dishes, basins, tent-poles (doubtless those overlaid with silver, as some of those of the Hittites were), bows, habergeons, fruit-trees, live birds, and monkeys!

Before concluding my short account of Thothmes III., I will, however, just glance at a brighter and better side of his character and genius.

He was a great patron of the arts and sciences as far as they were known in his day, and he did his best to extend his knowledge, and that of his people, by carefully noting all that was strange or unusual in the lands he visited, some of which he afterwards introduced into his own country.

For this purpose he took with him artists, who had orders

to make careful studies of the various objects, and to represent them faithfully upon his monuments.

A singular instance of the interest he took in natural history is recorded at the bottom of a long list of the booty taken from some towns in Mesopotamia, where it says that two unknown kinds of birds, and a variety of the goose,

"Were dearer to the King than anything else."

The minuteness of detail in the various inscriptions shows that Thothmes was a record-writer of no ordinary stamp, and he added to this considerable ability as a genealogist, for in the grand temple at Thebes he set forth his supposed connexion with those monarchs of the Old Empire whom he acknowledged as legitimate occupants of the Egyptian throne; and it is admitted that out of the chaos of the past he educed a certain method and order, which, in the main features, came to be recognised by the Egyptians themselves as authentic and authoritative.

In the splendid Hall of Pillars erected by Thothmes was found that celebrated Wall of the Kings, which is known to science under the designation of the Table of Kings of Karnak.

In this Thothmes traces back his pedigree to his great ancestor, Senoferu, of the Third Dynasty (of Memphis), and reckons amongst his illustrious ancestors the Kings Assa, Pepi, the petty kings of the name of Antef, the sovereigns of the Twelfth Dynasty, and some thirty princes of the Thirteenth Dynasty.

Thothmes is represented as making offerings to these kings and princes, and thus acknowledged at once their ancestral relation to him and their divinity.

This Thothmes was also a great builder, and indeed he might be classed amongst those of the first rank. He began his career in this respect by restoring the temple

of Ammon at Thebes. The central sanctuary had been built with common stone by Usertsen I., 800 years before, which Thothmes replaced with the present granite edifice, and added in its rear a magnificent hall, larger than any previous building of the kind. It was 143 feet long, and 55 feet wide, or nearly half as large again as the nave of Canterbury Cathedral.

The whole of this apartment was roofed with solid stone supported by two rows of pillars thirty feet in height, dividing it into three avenues, while on each side of the pillars was a row of square piers, still further extending the width of the chamber and breaking it up into five long vistas.

In connexion with this noble hall, on three sides of it—north, east, and south—Thothmes erected further chambers and corridors, in one of which, situated towards the south, is the great Genealogical Table to which I have just alluded.

It would take many pages to describe all the great buildings, temples, monuments, statues, obelisks, &c., which Thothmes erected. There is one, however, which deeply interests us all, which I must not fail to notice, namely the granite monolith on our Thames Embankment, which is one of the four obelisks that this Pharaoh erected at Heliopolis, or On, more than 200 years before the birth of Moses. Two of these, according to an inscription, were 162 feet high, and must have weighed 700 or 800 tons. It seems pretty clear that these obelisks got partly broken, for one stands before the church of St. John Lateran in Rome which is still 105 feet in height, whereas the other in Constantinople is now only 53 feet in height, and is therefore probably but the top part of the original obelisk.

The two afterwards called "Cleopatra's Needles" were, like the others, quarried out of the granite rocks at Syene and floated 700 miles down the Nile to the same sacred city

Heliopolis, called in our Bibles "On," and to which is attached so much interest because Joseph married the daughter of Potiphera, priest of the temple in this place; though these obelisks were not erected until a hundred years after his time. But the children of Israel must have frequently gazed upon them, and the learned Moses probably often read the priestly hieroglyphic writing upon their four faces.

To cut out of the solid rock these enormous monoliths must have been a work of immense labour and skill, and the transportation of such gigantic blocks for hundreds of miles an herculean undertaking; but there is no doubt that the 11,000 captives spoken of above were largely employed by Thothmes in this forced labour.

My readers, when walking along the Thames Embankment, will notice that there are three vertical rows of hieroglyphics upon each face. The central rows were cut by Thothmes III., and the two side rows by Rameses II., more than 200 years afterwards. As a translation of the whole of the inscriptions is published in a little book on "Cleopatra's Needle" issued by the Religious Tract Society in 1883, written by the Rev. James King, I need not do more than give one specimen of its composition:—

> "The Horus, powerful bull, crowned in Uas, King of Upper and Lower Egypt, Ra-men-Kheper. He has made as it were monuments to his father Haremakhu, he has set up two great obelisks capped with gold at the first festival of Triakonteris, according to his wish he has done it. Son of the Sun, Thothmes, beloved of Haremakhu, ever living."

In the eighth year of Augustus Cæsar, 23 B.C., the Roman Emperor caused the two obelisks to be taken down and transported from Heliopolis to Alexandria, a distance of more than 100 miles, there to adorn the Cæsarium or Palace of the Cæsars, which was fitted up with libraries, paintings, and statues, and was the most lofty building in the city. It was in front of this palace they were erected and stood together for nearly

1,500 years, when by the restless action of the waves of the sea our obelisk was undermined and fell prostrate on the ground, where it lay for 300 years until Sir W. J. Erasmus Wilson agreed to give Mr. John Dixon, a civil engineer, £10,000 upon its being brought to England and set up in London.

After many vicissitudes this was accomplished, and we have this memento of Thothmes III., hoary with the age of



B. M. (Lepsius.)

Fig. 53.—Thothmes IV.

nearly thirty-five centuries, standing in our very midst, linking that long, long past with the present.

We must now take our leave of Thothmes III., who reigned some fifty-four years according to his own reckoning, which doubtless included the time he was a minor and under his sister's tutelage. He certainly was a most remarkable man. As a great and cruel warrior, I look upon him with something akin to abhorrence; but as a great genius and a patron of the arts, my admiration equals, and, it may be, surpasses, that of Brugsch.

He was succeeded by his son Amenophis II., who was not a king of any great force of character or ability, for during his reign of some seven or eight years he achieved but little that is deserving of remembrance; nor can much be said of his son Thothmes IV. (Fig. 53), who took his grandfather's name.

This chapter having already exceeded the intended length, I can only notice one or two more of the Pharaohs of this Eighteenth Dynasty. I will, however, give the names of all the sovereigns as spelt by the British Museum authorities, Aahmes excepted, which is very frequently spelt with double "a":—

Aahmes.	Amenophis II.
Amenophis I.	Thothmes IV.
Thothmes I.	Amenophis III.
Thothmes II.	Amenophis IV.
Hatshepsu.	or Khuenaten.
Thothmes III.	Heruemheb.

Amenophis III.

is entitled to very considerable credit (Fig. 54), and Canon Rawlinson says he may claim a place amongst the most distinguished of Egyptian monarchs in reference to his architectural and sculptured works, which are as striking as any left by the other kings; being equally remarkable for their number, for their vast size, and for the delicacy and finish of their execution.

He was also such a liberal patron of all kinds of ability, that he called forth the genius of which he made so good a use by covering Egypt and Nubia with masterpieces of art in that grand and solid style for which the land of Mizraim is so celebrated.

There are a number of statues of this king in the Northern Egyptian Gallery, several of which are shown in our photograph (Fig. 52).

Amenophis gave unremitting attention to sculpture and building during the whole thirty-six years of his reign.

He founded the great temple of Luxor, one of the most magnificent structures in all Egypt, but did not complete it; therefore I will defer my description until I consider the reign of Seti I., and will only notice the two great statues



B. M. (Lepsius.)

Fig. 54.—Amenophis III.

erected by this Amenophis III., generally known as the statues of Memnon (Fig. 55). It is quite amusing to read in the old encyclopædias the attempts made by the writers to identify Memnon with one of the ancient Kings of Egypt, and to notice how signally they failed before Champollion discovered the key to the hieroglyphics.

We now not only know in whose reign they were erected, but we have even the statement made by the sculptor, who



Fig. 55.—The Memnon Statues during the Inundation of the Nile.

bore the same name as his royal master, and prided himself on the execution, conveyance, and safe emplacement of these wonderful and intensely interesting colossi. I will give his own words :—

> "I immortalised the name of the King, and no one has done the like of me in my works. I executed two portrait statues of the King, astonishing for their breadth and height. Their completed form dwarfed the temple-tower; forty cubits was their measure; they were cut in the splendid sandstone mountain on either side, the eastern and the western. I caused to be built eight ships, whereon the statues were carried up the river; they were emplaced in their sublime building; they will last as long as heaven.
>
> "A joyful event was it when they were landed at Thebes and raised up in their place."

Each statue was carved out of a single block of solid reddish sandstone; their present height is nearly sixty-one feet, and the original height is supposed to have been nearly seventy feet when the tall crown was upon them.

They each contain about 11,500 cubic feet of stone, and must each have weighed over a *thousand tons*.

It is very difficult for us to surmise how these great masses of stone were removed some hundreds of miles, but certainly the mechanical appliances made use of by the Egyptians would do immense credit to modern civil engineers of the highest eminence. There is no doubt but that forced labour was one great element in the matter, for in a village between Antinoë and El Bersheh there is a representation of the removal of a colossus (Fig. 56) which 172 men are dragging with ropes, and which is the more interesting as it was in the early age of Usertsen II., more than 4,000 years ago, and 800 years before the reign of this King Amenophis. A large majority of the labourers are known by their dress not to be Egyptians, and were therefore most probably foreign captives.

A troop of eighty-four soldiers[1] are on the further side, and

[1] We have not been able to show all the men or soldiers in our engraving.



Fig. 56.—Convèyance of Colossal Statue.

a number of men in reserve behind. The taskmasters, with the stick in hand, are at the extreme left. A man on the knees of the statue is either giving orders or beating time to a song in which the workmen all join.

I think it seems clear that boards were laid upon the ground, and taken up after the statue had passed over them, for it would seem that the man in front of the sledge is pouring grease upon such a flooring. The height was twenty-four feet, including the pedestal, and therefore it was not much more than a tenth of the weight of one of the Memnon statues, for if it were a third of the height, and proportionate throughout, it would have only a ninth of the cubical contents, and hence more than 1,500 men would have been necessary to drag Memnon over the ground from the Nile to its destination.

In reference to these monster statues let me quote Miss Martineau's description of the effect they produced upon her mind. She says:—

"There they sat together yet apart in the midst of the plain, serene and vigilant, still keeping their untired watch over the lapse of ages and the eclipse of Egypt.

"I can never believe that anything else so majestic as this pair has been conceived of by the imagination of art. Nothing certainly even in nature ever affected me so unspeakably; no thunderstorm in my childhood, nor any aspect of Niagara, or the great lakes of America, or the Alps, or the Desert, in my later years.

"The pair sitting alone amid the expanse of verdure, with islands of ruin behind them, grow more striking to us every day. To-day for the first time we looked up to them from their base. The impression of sublime tranquillity which they convey when seen from distant points is confirmed by a nearer approach. There they sit keeping watch, hands on knees, gazing straight forward; seeming, though so much of

the faces is gone, to be looking over to the monumental piles on the other side of the river, which became gorgeous temples after these throne-seats were placed here; the most immovable thrones that have ever been established on this earth!"

I shall, doubtless, be expected to say a few words in reference to the musical note which issued from one of the statues at sunrise, and which only seems to have existed after the earthquake of 27 B.C., when the statue was much shattered; also it ceased upon the repair of the image by Severus about A.D. 196, so that it lasted for 223 years. This sound attracted an inordinate share of attention from travellers, for a magical power was thought to be inherent in "the Vocal Memnon" as the statue was called; people flocked to it, inscribed their names upon it, and added sensible or foolish remarks. Eminent writers also took notice of the phenomenon, and spoke of it as one of the prodigies which made Egypt a land of wonders.

Wilkinson thought that he had discovered the secret on finding a stone in the lap of the statue, which, when struck, emitted a musical note. This, however, has not received a very cordial acceptance, because so many stones will do this; but the solution proposed by Alexander von Humboldt has generally been thought to be the right one. He said that split or cracked rocks or stone walls, after cooling during the night, emit at sunrise, as soon as the stone becomes warmed, a prolonged ringing or tinkling note; for a sudden change of temperature creates quick currents of air which press through the crevices of the rock or wall, and produce a peculiar, melancholy, singing tone.

Brugsch, speaking of Humboldt, says "that immortal master of science" had often personally assured him of this, and his own experience confirmed the statement; for in 1851 he chose as a dwelling for some months the temple of Apet, to the

west of the temple of Khonsu, at Karnak; and there, he says, he heard in the morning, after the sun had been some time up, from a side chamber warmed by it, a melancholy note like that of the Vocal Memnon, and which he found had been long before noticed.

This all fits in with the fact that after Septimius Severus



B. M. (Lepsius.)

Fig. 57.—Queen Mutemua.

had repaired the statue, and thereby stopped up all the cracks, the sound was no longer heard. It is more than possible that the note was *afterwards* imitated by a man concealed in the lap striking a stone.

At the feet of one of these statues Amenophis had his wife Tai, or Tai-ti, carved in a sitting posture, and his mother Mutemua (Fig. 57) at the feet of the other. This wife of his he had not chosen from the fair princesses and heiresses of his house, nor, indeed, was she of royal blood, but simply the

daughter of a certain Juao and his wife Thuao; but he loved her tenderly, and his portraits are seldom found without this "darling wife" being beside him. Two *coloured* portraits of her are given by Mr. Villiers Stuart in his "*Nile Gleanings*," copied from the Tombs of the Queens near Luxor. In describing the head-dress of one of them, he says: "Tai-ti wore a rich but very peculiar head-dress. Her coronet was of gold, surmounted by a vulture wearing the crown of Upper Egypt; the bird's wings were outstretched, as if protecting the head of his beautiful mistress. In front of him were two asps, erect, symbolising the sovereignty of the Upper and Lower country. Over her brow she wore the royal asp, and beneath her coronet the usual head-dress, emblematic of maternity. This complicated and cumbrous tiara would have looked top-heavy had it not been for the lovely face that peeped out from beneath it; but beauty will carry off almost anything, and lend attractions to the most ungraceful costume."

The artist has, with the kind permission of Mr. Stuart, done his best to reproduce "this lovely face" (Fig. 58), but my readers had better refer to pages 244 and 250 of his interesting book to see the coloured representations of this beautiful queen. The B. M. press-mark is 7703. e. 14.

Opposite the royal beauty, and on a level with her face, were her titles and the usual oval containing her name. They read as follows:—

> "Wife of the King, chief lady [of the realm], mistress of the two lands [of Upper and Lower Egypt], Tai-ti Princess. She is blessed."

My lady readers, I am sure, will be interested in examining Table-case E. 2598 a, in the Fourth Egyptian Room, for there will be seen the porcelain vases in which Queen Tai kept her cosmetics. They have her monogram and that of her husband painted upon them, and were discovered in her tomb. In Case C, Third Egyptian Room, will be seen a

lady's wig (Fig. 59), which is in marvellous preservation considering that it was worn by some grand lady of the Eighteenth Dynasty, more than three thousand years ago.

Amenophis was a great hunter in the early part of his reign, for some scarabæi issued in his tenth year mention



B. M. (Stuart.)

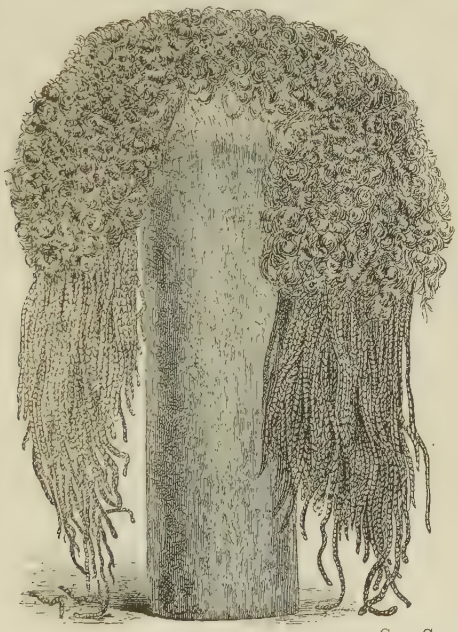
Fig. 58.—Queen Tai-ti.

that from his first to his tenth year he had killed with his own arrows 110 fierce lions. These scarabæi will be found in Table-case D. 12520, in the Fourth Egyptian Room up-stairs.

The personal character of Amenophis was remarkable for kindliness, generosity, and submission to female influence, for in the early part of his reign he was much influenced by his mother Mutemua, in the middle and latter part by his

beautiful wife. He rewarded his officials, and indeed the people generally, with many gifts; but at the same time he carefully administered justice; even petty thefts did not escape inquiry and detection, and conviction was followed by adequate punishment. There are a number of statues of him in the Northern Egyptian Gallery, B. M.

Brugsch says that, like his grandfather Thothmes III., he



B M., Case C.

Fig. 59.—Lady's Wig.

was a zealous worshipper of the gods, especially of Amon, and that he made use of the long period of his reign to erect temples in honour of the divinities in all parts of the land.

This, doubtless, was true to a great extent, but it seems that he had in his mind a tendency towards monotheism in the worship of the sun, for Birch says some scarabæi, dated in his eleventh year, foreshadow the religious revolution which was impending, and that on the 16th of the

month he celebrated a festival, and brought into it the Boat of the Solar Disk, called "The most Lovely Disk."

His reign lasted thirty-six years, and at his death he left



B. M. (Lepsius.)

Fig. 60.—Statue of Amenophis IV., Khuenaten.

the crown to his eldest son,

AMENOPHIS IV. or KHUENATEN,

under the direction and superintendence, however, of the queen-mother, who survived her husband. The throne-names this king assumed upon his accession were Nefer-khep-ra and Ua-en-ra; but it was not long ere he discarded these appellations, which were of the usual Egyptian type, and substituted for them the unheard-of designation of Khu-en-aten,

"Splendour of the Solar Disk," which he afterwards employed in his inscriptions almost exclusively.

Fig. 60 is from a statue when he was a young man. I shall give him a little later on more advanced in life.

He renounced all the Egyptian polytheism, with all its debasing animal-worship, and the coarse Khem-worship. Should he have succeeded in establishing this form of monotheism, he would have swept away much superstition with many pollutions, and would have replaced them by a belief and worship comparatively pure and spiritual.

Of course this roused the ire of the priests, and an open rebellion broke out against the king, who, under the conviction that he could no longer remain in the city of Amon, determined to turn his back on the cradle of his ancestors, and to found a new capital, which he called Khuen-aten, far from Memphis and Thebes, at a place in Middle Egypt, which now bears the name of Tell-el-Amarna.

There his mother, the beautiful Tai, joined him with a large retinue and great pomp, and took up her abode in the family of her son, which seems to have been a most happy one.

His royal spouse, Queen Nofer-i-thi, was deeply penetrated with the exalted doctrines of the new faith, and her address to the rising sun shows how near she and her husband attained to the knowledge of the Great Jehovah whom we worship. I must transcribe it:—

> "Thou Disk of the Sun, thou living god! there is none other beside thee! Thou givest health to the eyes through thy beams, creator of all beings. Thou goest up on the eastern horizon of heaven to dispense life to all which thou hast created, to man, four-footed beasts, birds, and all manner of creeping things on the earth where they live.
>
> "Thus they behold thee, and they go to sleep when thou settest."

Then the queen, in a most touchingly beautiful manner, prays for her husband and herself in these words:—

"Grant to thy son, who loves thee, life in truth to the lord of the land, Khu-en-aten, that he may live united with thee in eternity. As for her, his wife, the Queen Nofer-i-thi, may she live for evermore and eternally by his side, well-pleasing to thee! She admires what thou hast created day by day.

"He (the King) rejoices at the sight of thy benefits. Grant him a long existence as King of the land."



B. M. (Lepsius.)

Fig. 61.- Heruem-Heb.

Khuenaten is sometimes spoken of with contempt as the "heretic king," but I think he must have had a considerable amount of force of character to have enabled him to set at defiance the priestly authority, which was an enormous power in those times. His peaceable and kindly habits also show how much more humanising monotheism is than polytheism.

There was one other king of this dynasty, Heruem-Heb (Fig. 61), the last link in our chain uniting Genesis to Exodus. So little, however, is known of this man that I will simply thus notice him and bring this chapter to a

close, the compilation of which has been to me so fascinating that I have been scarcely able to think of anything else; and I trust my readers will have been equally interested in the various facts I have endeavoured to lay before them.

Queen Hatshepsu's fleet, the buildings, statues, and obelisks of Thothmes III., the colossal portraits of Amenophis III., and the monotheism of Khuenaten, are things to be wondered at and admired.

CHAPTER VIII.

"A New King."

I HAVE now to enter upon another question of great interest, and, I think, of much importance, because it bears upon the historical statement that the Israelites were 400 years in Egypt, or perhaps more accurately 430 years, as mentioned in Exodus xii. 40, the former being simply used as a round number.

And first I will endeavour to show who was this "*new king over Egypt which knew not Joseph.*"

"*The Speaker's Commentary,*" the Ninth Edition of the "*Encyclopædia Britannica,*" Kitto's "*Illustrated Commentary,*" Sir Gardner Wilkinson, and others, suggest that Aahmes, the founder of the Eighteenth Dynasty, was the most probable person, because he drove out Apepi, the last of the Hyksos kings, who was the patron of Joseph.

Canon Cook, in "*The Speaker's Commentary,*" Vol. I., page 453, says, when speaking of Aahmes: "It is at once clear that the expression used in Exodus to describe the Pharaoh by whom the Israelites were first persecuted, applies in the fullest and most literal sense to this sovereign. To the people of the greater part of Egypt, and more especially to the inhabitants of the North, he was emphatically a 'new king'; of him it might be said, as of no native king succeeding without a struggle (as was especially the case of Rameses II.), he 'arose up' over Egypt; he was in the true sense of the word, like the Norman William, a conqueror."

"The name of Joseph, whether as a minister of the ejected dynasty or of one more ancient than that, would probably be unknown to him."

A little further on Canon Cook expresses his opinion that Thothmes III. was the Pharaoh of the Exodus. Professor Reginald Stuart Poole, in the "*Encyclopædia Britannica*," Ninth Edition, Vol. VII., page 741, says: "The oppression would probably have begun under Aahmes, to be greatly increased in intensity under Rameses II." And Sir Gardner Wilkinson, in the "*Manners and Customs of the Ancient Egyptians*," Vol. I., page 35, says:—

"Amosis or Ames was the leader of the Eighteenth Dynasty, and the period of his accession, and this change in the reigning family, strongly confirm the opinion of his being the 'new king' who 'knew not Joseph.'" Also on page 38 he expresses his belief that the Exodus took place in the fourth year of the reign of Thothmes III.

Professor Poole, it will be seen, agrees with both these gentlemen in reference to Aahmes being the "*new king*," but differs from them as to the period of the oppression, which he thinks continued until the reign of Rameses II., when it was "increased in intensity."

Thus Professor Poole thinks that the oppression lasted through the whole of the Eighteenth, and considerably into the Nineteenth, Dynasty.

Now Dr. Samuel Birch, in his "*Egypt from the Earliest Times*," page 125; Mr. Villiers Stuart, in his "*Nile Gleanings*," page 180; and Brugsch Bey, in his "*Egypt under the Pharaohs*," Vol. II., page 103, of the Second Edition, all suppose this "new king" to have been Rameses II. But I am going to venture to differ from these very learned men, though I thoroughly appreciate and value all their works, and the following are my reasons for thus differing.

First, then, I have on page 196 given a quotation from

Baba's monument at El-kab, telling us of the famine, and fixing its occurrence during the reign of the last king of the Seventeenth Dynasty, thereby confirming previous impressions that Apepi was the Pharaoh who raised Joseph to his high position.

Next, we find that Joseph lived to be a hundred and ten years old, and it seems, up to his death, he was living in honour and respect in Egypt, enjoying much domestic happiness; for we are told that he lived to see the grandchildren of his eldest son Ephraim, and to dandle upon his knees the grandchildren of his son Manasseh. (Gen. l. 23.)

Finally, at his death he was embalmed and put into a sarcophagus, which, by its being specially mentioned, would imply that all the honours due to a prince were paid to his remains.

We must remember that though Joseph had been twelve years in Egypt when he was summoned to stand before Pharaoh, yet he was at that time only thirty years of age, and therefore would not be more than forty when his father arrived, and as Jacob lived seventeen years in Egypt, he would be about fifty-seven at his father's death. Supposing then, including the five years' struggle with Aahmes, that Apepi reigned thirteen years after the death of Jacob, Joseph would have been only seventy on the accession of Aahmes. We have therefore to account for forty more years of Joseph's life, to live in comfort and honour with his own people in Goshen—that is, quite through the reign of Aahmes, and also through the reign of his successor, Amenophis I., and two years into that of his son Thothmes I.

How, then, could Aahmes be the king who knew not Joseph, when the patriarch was living with his family at Goshen during the whole of his reign?

Again, Aahmes was a Theban prince, and as the famine extended throughout all the land of Egypt, and even reached

to Canaan, Aahmes must not only have known Joseph, but must have partaken in the great benefits of his wise rule, which being the case, in all probability he continued him in some post of honour, just as Darius the Mede did Daniel.

Then, as Joseph lived some two years during the reign of Thothmes I., Queen Hatshepsu, the daughter of the latter, would probably have known Joseph and have also heard him spoken of with respect, so that through all that dynasty would Joseph's memory be revered; at the end of which dynasty Egypt passed into another family, that of the Ramesides, who would doubtless know nothing personally of Joseph; or if his repute had come down to Rameses I., in all probability that king never mentioned him to his sons; and Joseph's being a foreigner of another religion, and having given special instructions to his family not to bury him in Egypt, his fame would not have been recorded upon the temples and tombs; and so Seti I., when he came to the throne, would not know Joseph.

Having thus endeavoured to show why I differ from Canon Cook, Professor Poole, Sir Gardner Wilkinson, and others in reference to Aahmes being the "*new king*" mentioned in Exodus i. 8, I must now show why I differ from Dr. Birch, Brugsch Bey, Mr. Villiers Stuart, and many more who speak of Rameses II. being this "*new king*"; but to make my reasoning more conclusive, let me first quote from Canon Rawlinson's "*History of Ancient Egypt*," Vol. II., page 322, where he says:—

"Rameses was the father of fifty-nine sons and sixty daughters, many of whom he outlived, his great natural strength enabling him, despite the strain which he put upon it by his active life and general habits, to attain almost the full term of life assigned to man by the psalmist. He began to reign, as we have seen, at the age of ten or twelve, and continued upon the throne, according to the express evidence

of the monuments, sixty-seven years. He thus died at the age of seventy-seven or seventy-nine, a length of life which is rarely reached by Orientals."

Brugsch Bey, in "*Egypt under the Pharaohs*," Vol. II., page 114, says:—"Rameses II. enjoyed a long reign. The monuments expressly testify to a rule of sixty-seven years, of which probably more than half must be assigned to his joint reign with his father." And on page 103, in italics, are these words: "*Rameses II. is the Pharaoh of the oppression, and the father of that unnamed princess who found the child Moses exposed in the bulrushes on the bank of the river.*"

Thus Brugsch would agree with Rawlinson as to the length of Rameses' reign and of its dating from the time when he was united with his father on the throne, which would make him seventy-eight or seventy-nine at his death.

Now, bearing in mind these facts, let us examine the question. It is clear from the context that it was the daughter of this "*new king*" who took Moses out of the bulrushes, and she must have been of sufficient age (certainly not less than sixteen or eighteen) to have adopted a child for a son. If, then, Rameses II. was her father, he would have been approaching forty when Moses was born, and as Moses was forty years old when he fled from Pharaoh, Rameses would have been eighty when Moses escaped into Midian, and a hundred and twenty when he died, which happened, it would seem from Scripture, just before Moses' return; but he could not have been a hundred and twenty, for we have just shown that he was only seventy-nine at his death.

But let us date backwards in reference to Rameses. According to Brugsch and others, the total number of years he reigned solely and conjointly with his father amounted to sixty-seven: now, deducting the forty years Moses remained in Midian, he must have been on the throne

twenty-seven years when Moses fled from him, and as he was twelve years old when united with his father in the government, his age would have been thirty-nine, or just *one year younger than Moses,* who was forty according to the Biblical narrative. Hence we see that the daughter of the *unborn* Rameses could not have rescued the infant Moses, and it could therefore have been none other than an elder daughter of Seti I., of whom I shall have much to say presently, for much information has come down to us respecting him.

There is a little difficulty in connexion with this subject which I will now endeavour to clear away. In Genesis xv. 13 we have these words: *"And He said unto Abram, Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years."* St. Stephen also quotes the passage as it stands, which would seem to state that the Israelites would be oppressed 400 years; and perhaps this weighed with Professor Poole when he assumed that Aahmes commenced the oppression; for, according to Brugsch's dates, from the commencement of his reign to that of Menephtah (the Pharaoh of the Exodus) it was just 400 years. I do not, however, think that the passage was intended to imply that the Israelites would be oppressed the whole time they were in Egypt, for the facts given prove the contrary, and the words might read thus: Thy seed shall be a stranger for 400 years in a land that is not theirs, and shall serve them; and they shall afflict them; the 400 years referring to the *sojourn,* as mentioned in Exodus xii. 40, not to the length of the oppression.

In confirmation of this opinion let me refer my readers to Exodus i. 7: *"And the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them."*

Then in the 9th verse the king says the same thing:

"Behold, the people of the children of Israel are more and mightier than we."

The word *mighty* would not have been used thus twice if the Israelites had been at that time in bondage, for it could only mean that they were wealthy and powerful. It must be remembered that Jacob was a very rich man when he went down into Egypt, and his family, under Joseph's rule, would have had every opportunity of increasing that wealth by commercial intercourse with the different nations with whom Egypt would be in constant relation. It is, however, more than likely that when Pharaoh gave them the land of Goshen for an inheritance, certain services were required in return, but they were honourable services such as freedmen could engage in; but this new king set over them "taskmasters," and thereby reduced them to the position of slaves.

This very fact of taskmasters being set over them for the first time proves also that it was the *commencement* of the oppression. Doubtless there were many amongst them who were clever men and had higher work to do, for it will be noticed when the tabernacle was erected in the wilderness there was a display of artistic work of the most elaborate and beautiful description.

The working in gold and silver, the exquisite carving, the engraving upon precious stones, and so forth, all show that the skilled and cunning workman amongst the Israelites must have had much practice in Egypt.

It is pretty clear that though oppressed they had not been deprived of their property, for the presents given them by the Egyptians on their departure would not account for all the wealth they are shown to have possessed when in the wilderness; and certainly the few half-rusty swords, which they might have taken from the bodies of the Egyptians washed on shore, would not account for every man's being able to "*gird his sword upon his side*," of which we have frequent mention.

All this wealth fits in exactly with God's promise to Abraham in Gen. xv. 14: "*And afterwards they shall come out with great substance.*"

It is therefore again clear, both from the Bible and from the inscriptions, that the oppression could not have commenced until the reign of Seti I., and that it did commence in his reign, and not in that of his son Rameses II.

Before proceeding further, let me call special attention again to the remarkable fact that, after the most careful study, our great Egyptologist, Brugsch Bey, came to the conclusion that the date of the accession of Aahmes was about 1700 B.C., and the date of the accession of Menephtah II. was 1300 B.C., or 400 years.

If, then, Apepi reigned thirteen years after the death of Jacob, it would be exactly 430 years from the patriarch's arrival to the reign of Menephtah II., of the Exodus.

That these calculations may be relied on, an interesting circumstance goes to prove. Five years since, a stone was found in the ruins of the ancient Tanis, the inhabitants of which for the most part belonged to the Semitic races, who frequently dated their monuments from some distant king, whereas the Egyptians generally dated theirs on the year, month, and day of the reigning king. This stone is a tablet of red granite, set up in memory of King Seti I., at the order of Rameses II., by an officer of state, whose name was also Seti, and who dates it, "In the year 400, on the 4th day of the month Mesori of King Nub." Now Brugsch shows pretty clearly that Nub was a Hyksos king, and from his reign to some time in the reign of Rameses II., when the monument was erected, 400 years had elapsed.

We cannot say at present in what part of the long reign of Rameses this memorial of his father was set up, but doubtless after Seti's death; and as Brugsch gives good reasons for this Nub being the same as Apepi (Joseph's Pharaoh), we

have here a most striking confirmation of the correctness of present calculations, and may feel quite sure that still more light will ere long be thrown upon the subject.

I think that it will interest my readers to give them a portion of the inscription upon this tablet, which was translated by Dr. Birch about 1875, and will be found in "*Records of the Past*," Vol. VI., pp. 33 *et seq.*; but I think Brugsch, in his edition of "*Egypt under the Pharaohs*," of 1881, Vol. II., p. 296, has made some improvements in the version of the following sentences :—

> "His Majesty (King Rameses II.) gave orders to raise a great memorial granite [of Syene] to the exalted name of his father, animated by the desire to uphold thereby the name of his [royal] father and of his forefathers.
>
> "May the remembrance of King Ma-men-ra (Seti I.) remain and endure for ever, to-day and every day!
>
> "In the year 400, the month Mesori, the 4th day of King Set' Apehuti-Nub, the friend of the god Hormakhu, may he live for ever and ever! When there had come [to this city] the hereditary lord and chief governor of the city, the fan-bearer on the right of the King, the leader of the foreign legions and captain of the foreigners, the constable of the fortress of Khetam (the Etham of Scripture), of Zul, the leader of the Mazi (police), the royal scribe and the chief master of the horse, the high priest of the Ram-god in Mendes, the high priest of the god Sutekh, and the praying priest of the goddess Buto Aptani, the chief of the prophets of all the gods, Seti the son of the hereditary prince, the commander of the foreign legions, captain of the foreigners, the constable of Khetam in Zul, the royal scribe and master of the horse, Pi-ra-messu, the child of the lady, and priestess of the Sun-god Ra-Thaa.
>
> "Then spoke he thus: Hail to thee, Set, son of Nub, thou strong one in the holy ship, and grant me a fortunate existence, and grant me to remain [in thy house evermore]."

I expressed just now my belief that still more light would ere long be thrown upon this subject, for we find that the spade and pickaxe are doing wonders in daily turning up for us memorials of the past, which conclusively establish the accuracy of the Holy Scriptures.

That these memorials, and the inscriptions upon the

heathen temples, should even coincide with the Bible in reference to the length of years, is evidence that our bitterest opponents cannot gainsay; indeed, it leads one to hope that very soon *unbelief* will only be a matter of *past* history.

Having thus, I trust, settled who the "*new king*" was, I will now give a short history of him as revealed to us by the inscriptions and sculptures upon the tombs and temples.

Seti I.

was the son of Rameses I., the founder of the Nineteenth Dynasty, but we have no certain date at present to guide us as to his age when he came to the throne, nor can we be quite certain how long he reigned; but the monuments tell us of thirty years. His name was given him by his father Rameses I. in honour of the god Set, whose worship he seems to have re-introduced into Egypt. The full name is Seti Menephtah—that, is "the Set-worshipper beloved of Phthah." Judging from his mummy and statues, he was evidently good-looking. The likeness of him (Fig. 62) is in the North Egyptian Gallery of the British Museum, cut in black granite, and will be found in a corner nearly opposite the two colossal heads of Rameses II.

He married Tua or Tuaa, who is thought to have been a grand-daughter of Khuenaten or Amenophis IV. of the last dynasty. Tua bore him three sons, of whom Rameses II. was the eldest. I think that two words would express the chief traits of his character—brave but cruel. That he was brave there can be no doubt, for in his wars he went personally into the very thickest of the fight, to which I have alluded in my chapter upon the Hittites. That he was cruel we have abundant proof in our own Scriptures, but let us take two instances from the monuments. His first victory is celebrated in the following words:—

"In the first year of King Seti there took place by the strong arm of Pharaoh the annihilation of the hostile Shasu, from the fortress of Khetam of the land of Zalu as far as Kan'aan.

"The King was against them like a fierce lion. They were turned into a heap of corpses in their hill country. They lay there in their blood. Not one escaped to tell of his strength to the distant nations."



F. M. 956.

Fig. 62.—Seti I.

Here Seti is compared to a fierce lion, and, it seems, destroyed these people without the slightest mercy.

But I will quote something much worse than even this. When his son was sufficiently grown, he took him with him into the battle-fields to inspire him with bravery, and also, alas! to manifest to him his unrelenting cruelty. After some of these battles the following inscription was cut in stone to show Seti's special delight in the combat. It says:—

"His joy is to undertake the battle, and his delight is to dash into it.

"His heart is only satisfied at the sight of the stream of blood when he strikes off the heads of his enemies.

"A moment of the struggle of men is dearer to him than a day of pleasure. He slays them with one stroke, and spares none among them. And whoever of them is left remaining finds himself in his grasp, and is carried off to Egypt alive as a prisoner."

Here we have a boast that Seti enjoyed so much to see the blood flow and to witness the last death-agonies of men, that he preferred it to a day of pleasure spent amongst his family or people.

I must add one more inscription supposed to be in praise of this Seti, but my readers will see in it a still further picture of his cruel nature:—

"He is a jackal which rushes prowling through this land, a grim lion that frequents the most hidden paths of all regions, a powerful bull with a pair of sharpened horns. He has struck down Asiatics; he has thrown to the ground the Khita; he has slain their princes."

There is another inscription of great interest which tells us that Seti, on his return from the Hittite war, made a diversion to the land of Limanon, which Brugsch says answers to the better-known name of Mount Lebanon. Here the king gave orders that a number of the tallest cedars should be cut down and carried into Egypt, for the fabrication of those tall masts which were wont to adorn the fronts of the propylons before the temples, and for the construction of a new large ship.

On his return to Egypt, laden with rich booty of silver, gold, and precious stones, and numerous slaves, he was met by the priests and great officers of State, with costly gifts and with every mark of honour considered by them to be due to their conquering king; but let us read the inscription that was cut in stone at Karnak:—

"The priests, the great ones, and the most distinguished men of South and North Egypt have arrived to praise the divine benefactor on his return from the land of Ruthen, accompanied by an

immensely rich booty such as had never happened since the time of the Sun-god Ra. They speak thus in praise of the King and in glorification of his fame.

"Thou hast returned home from the foreign countries, which thou hast overcome. Thou hast triumphed over thy enemies, which are subjected to thee. May the duration of thy life as King be as long as the Sun in heaven! Thou hast quenched thy wrath upon the nine foreign nations. The Sun-god himself has established thy boundaries. His hand protected thee when thy battle-axe was raised above the heads of all peoples whose kings fell under thy sword."

This, then, was the man who ordered the Hebrew baby boys to be strangled at their birth, and failing to get this inhuman and horribly cruel edict carried out, gave instructions for them to be thrown into the river.

Josephus gives a reason for this barbarous decree, and as he had access to documents which have since perished, his reason may be the true one. He says, in "*Antiquities of the Jews*," Book 2, chap. ix., § 2 (Whiston's translation) :—

"One of those sacred scribes who are very sagacious in foretelling future events truly, told the king that about this time a child would be born to the Israelites who, if he were reared, would bring the Egyptian dominion low and would raise the Israelites; that he would excel all men in virtue, and obtain a glory that would be remembered through all ages."

If this be true, we can easily understand that it was jealousy which prompted this cruel king to act as he did, and it is a remarkable parallel case to that of Herod. There can be no doubt that when he failed to induce the midwives to commit such wholesale murders, he took care that his armed police should go into the houses of the Israelites and fetch out the helpless little ones, turning a deaf ear to the tears and entreaties of the broken-hearted mothers.

Now, I must call the attention of my readers to the second chapter of Exodus, which opens with the marriage

of Amram and Jochebed, but it must not be concluded that this marriage took place after the oppression had commenced. The passage merely says, "*there went a man of the house of Levi,*" without saying when. And only three years before the birth of Moses there does not seem to have been any necessity to conceal the birth of Aaron, which circumstance, combined with the age of the king's daughter, would help us to conclude that this Pharaoh had been some years upon the throne before he issued his murderous orders.

There is something interesting about the names of this couple. Amram signifies "people of the Exalted," *i.e.*, of God, and Jochebed the "glory of Jehovah." Josephus tells us he was "one of the nobler sort of the Hebrews," meaning doubtless that he held an important position amongst his tribe, and was probably a wealthy man.

When Moses was born, the family were greatly concerned as to what they should do to save the child, and his beauty was such as specially to attract Jochebed, although the grand instinct of a mother's love does not depend upon the personal appearance of her children.

At last they determined to conceal him in a remote chamber of their extensive dwelling, and so successful were they in this, that for several months Jochebed completely hid the little fellow from Seti's cruel officers. Then it was necessary to adopt another course, and a water-tight ark was made, probably during the night, lest questions should be asked as to what it was for. When finished, we can fancy ourselves seeing Amram with his wife and daughter starting off to the river-side before it was light, with their precious burden, and can conceive how carefully the mother had wrapped it round with soft wool and fine linen, to keep it from catching cold in the damp mists of the river. Then, knowing the spot where the Egyptian princess took her daily bath, the fond mother waded a little way into the water and placed the tiny

ark and its contents amongst the papyrus flags just as the dawn warned the father and mother to get back to their home, leaving Miriam perhaps plaiting a basket in a quite unconcerned manner under a palm-tree some distance off, so as not to excite suspicion. Soon after the sun had risen a crowd of women were seen coming from the palace, and the princess amongst them. Miriam, we may suppose, continued her plaiting, taking no notice of anyone, but every now and then casting a stolen look upon the precious treasure amongst the bulrushes. Pharaoh's daughter stopped and looked at the little dark object, and then with womanly curiosity sent her maid to fetch it. Swimming to the flags, the damsel soon laid hold of the little bark and brought it to her royal mistress, who, on lifting the lid and finding it was a child, felt her womanly heart at once touched by its helplessness and beauty, and though she saw it was a Hebrew child, when it cried she took it up and pressed it to her bosom.

But what was to be done? She certainly could not order her maid to take it back to the flags. Oh no! for a sudden motherly instinct had sprung up within her, which determined her to adopt the baby boy as her own son. So she sent for an Egyptian nurse, but the child turned away from her. Another woman was brought, with the same result. Thermuthis—for that, according to Josephus, was the name of the princess—was at a loss what to do. Meanwhile Miriam had mixed with the crowd, and just at this opportune moment of hesitation approached the princess, and said: "*Shall I go and call to thee a nurse of the Hebrew women, that she may nurse the child for thee?*"

Thermuthis looked round and saw that she was addressed by a Hebrew girl, whose modesty, beauty, and refinement not only attracted her notice, but inspired such confidence that she at once said, "*Go.*" Like a young roe Miriam lightly bounded off towards home, and was not long in finding her

mother, and bringing her to Pharaoh's daughter, who gave into Jochebed's hands the infant, saying: "*Take this child away and nurse it for me, and I will give thee thy wages.*"

She did not say, Come to the palace and nurse it, but, Take it home to your own house and nurse it. Jochebed had the tact not to refuse a salary for nursing her own child. With throbbing delight did the mother's heart beat as she pressed the child to her bosom and, with a low obeisance, carried it off home! Yes, home! Amram had felt it best to stay behind, but he was no doubt continually looking out of the door to watch the return of his loved ones. Soon they came in sight, rejoicing and smiling, and holding up the child for the father to see what had happened. The joy that was in their house on that day cannot be described, and in deep gratitude the family bowed before God's throne and acknowledged His loving-kindness and goodness.

Artapanes and Philo say that Thermuthis was married and childless, but exceedingly desirous of having children; perhaps Jochebed knew this and laid her plans accordingly.

It has been surmised that because Jochebed accepted wages, or rather a salary, from Pharaoh's daughter, she was in humble circumstances. This does not at all follow, for I have just now noticed that she would have failed in tact if she had refused such remuneration, for it would have led Thermuthis to suspect she was the mother of the child.

There is no doubt that afterwards the princess found out Amram's house, and often visited the child, and watched with interest its growth and mental development, of which Josephus speaks in the highest terms, stating that his understanding and quickness of apprehension were far beyond those of other children, and that when only three years of age he was such a tall and beautiful boy, that people in the street left what they were doing to stand and look at him.

There is another story told by Josephus, which is

interesting and probable. He says that Thermuthis on one occasion took the child to her father and told him all about it, and how she had taken it out of the water. Seti, much struck with the beautiful countenance of the boy, took him up and hugged him to his breast, and then in a playful mood, and perhaps to please his daughter, took off his diadem and put it upon the head of Moses, who, in a childish way, snatched it off and threw it on the ground, and trod upon it with his feet.

Standing by was the very scribe that had been the real cause of the issue of the cruel orders for the murder of the Hebrew children; this man cried out in a frightful manner:—

"O King! This child is he of whom God foretold that if we kill him we shall be in no danger: he himself affords an attestation to the prediction of the same thing by his trampling upon thy government and treading upon thy diadem. Take him, therefore, out of the way, and deliver the Egyptians from the fear they are in about him, and deprive the Hebrews of the hope they have of being encouraged by him."

Josephus adds that Thermuthis snatched up the child and ran away with him, and that the king showed no hasty desire to slay the boy, who was brought up carefully by Thermuthis and thoroughly educated. This fits in with St. Stephen's assertion that "*Moses was learned in all the wisdom of the Egyptians.*" Of what this learning consisted some little account will be given in the next chapter, as I wish now to say something more about Seti. Cruel as this king was, he had some redeeming characteristics: like many of the Pharaohs, he had displayed much genius and taste in the construction of his buildings, and Canon Rawlinson's remarks upon this subject are so excellent that I will give them as they stand in "*Ancient Egypt*," Vol. II., page 294:—

"But the military triumphs of Seti were outdone and eclipsed by his great works. The grand Hall of Columns in the temple of Karnak (Fig. 63)—the chief glory of that



Fig. 63.—The Grand Hall of Columns, Karnak.

magnificent edifice—which is supported by 164 massive stone pillars, and covers a larger area than the cathedral at Cologne, was designed in its entirety and for the most part constructed by him; and if it had stood alone would have sufficed to have placed him in the first rank of builders. It is a masterpiece of the highest class, so vast as to overwhelm the mind of the spectator, so lavishly ornamented as to excite his astonishment and admiration, so beautifully proportioned as to satisfy the requirements of the most refined taste, so entirely in harmony with its surroundings as to please the most ignorant.

"Egyptian architectural power culminated in this wonderful edifice—its supreme effort; its crown and pride; its greatest and grandest achievement—and it only remained for later years to reproduce feeble copies of the marvellous work of Seti, or to escape comparison by accomplishing works of an entirely different description. The Hall of Columns at Karnak is not only the most sublime and beautiful of all edifices, there grouped together in such sort as to form one vast unrivalled temple, but it is the highest effort of Egyptian architectural genius, and is among the eight or ten most splendid of all known architectural constructions."

Seti did not, however, live to finish this noble structure, but it was completed by his son, Rameses II. The splendid temple of Osiris at Abydos was another masterpiece of Seti's, and is almost unsurpassed for the lavish profusion and beauty of the sculpture and for the fine execution of the hieroglyphic inscriptions. Seti also erected at Heliopolis the so-called Flaminian Obelisk, which now adorns the Piazza del Popolo at Rome.

Another wonderful temple was erected by Seti in memory of his deceased father Rameses I., sometimes called the Memnonium and sometimes the Ramesum. This also was in course of building when he died, for we find by the following inscription that his son finished it:—

> "King Rameses II. executed this work as his monument to his father Amon-ra, the King of the gods, the lord of heaven, the ruler of Thebes, and he finished the house of his father, King Meneptah (Seti). For he died and entered the realm of heaven, and he united himself with the Sun-god in heaven, when this his house was being built."

The gates showed a vacant space, and all the walls of stone and brick were yet to be raised; all the work in it of writing or painting was unfinished.

Whilst mentioning the buildings erected by Seti, it is a matter of much importance that I should bring before my readers an account of the

"Treasure Cities."

This "*new king,*" having placed over the Israelites task-masters, determined to make use of them in the various works that he was then carrying on, and amongst these that of building a series of storehouses, some of which have lately been discovered by M. Edouard Naville, who was sent at the commencement of the spring of 1883 by the Committee of the "Egypt Exploration Fund" to search for Pithom and Rameses. He proceeded to Tell-el-Kebîr, the scene of the battle in 1882, near to which are some large mounds called Tell-el-Maskhuta: here by permission of His Highness the Khedive, and aided by M. Jaillon, who brought with him a gang of a hundred workmen, he succeeded in discovering Pithom. There was much sand to remove before any monuments could be got at, and in all probability if he had had only labourers to dig here and there, we should never have had the information we now possess. It was not very long before M. Naville was rewarded for his toil by coming across a number of interesting monuments, which incited him to proceed further, until at length he uncovered sufficient of the walls of the city to ascertain its size, and came to the

conclusion that the area enclosed by the enormous brick walls contained about 55,000 square yards.

At first the smallness of the enclosure gave the impression that it was the area only of some sacred building, for the temple at Thebes covers a more extensive surface; but as they proceeded to excavate, it was found that it was a city within which were a temple and store-houses.

The temple was rectangular and, for the most part, built of brick, but the inner walls were made of white limestone; and the monuments, which have been preserved, are either of red or black granite, or of a kind of red sandstone. The most interesting discovery, however, was that of the store-houses, proving the ruins to be those of one of the very treasure cities of which they were in search.

They were composed of a great number of rectangular chambers of various sizes, which had no communication with each other; their walls were very thick, and built of crude bricks joined by thin layers of mortar. The only access to them was from the top, and therefore, if filled with corn, it must have been thrown down from thence, and each chamber emptied by the contents being drawn up. This was, doubtless, intended to baffle the invader; for though it would be easy enough to enter a granary by doors, and carry off the stores, it would be a more difficult matter, and occupy a longer time to mount to the top and ladle out the corn.

M. Naville concluded that in these granaries the Pharaohs gathered the provisions necessary for armies about to cross the desert, or even for caravans and travellers that were on the road to Syria. He also thinks that the Ptolemies used them as warehouses in the trade with Africa, which took place through the Heroöpolitan Gulf; and from the great inscription of Ptolemy Philadelphos we know that Pithom was one of the places to which the African vassals brought their tribute, and

therefore, as a border-fort, as well as a store city, it was necessary that the walls should be made of great thickness.

Before these excavations were made by M. Naville, this spot was thought to be that of one of the "treasure cities"; and M. Lepsius endeavoured to prove that it was the site of Raamses of Exodus i. 11. This matter is, however, now quite set at rest, for when digging they found most important monuments proving the ruins to be those of Pithom, or Pi Tum, the city or abode of the god Tum. One of these monuments is a statue of red granite of a man in a squatting position (Fig. 64), who M. Naville says was the lieutenant of King Osorkon II., which statue is in the British Museum, No. 1007, South Egyptian Gallery.

Before the figure is a small naos, containing a representation of Osiris. On the man's knees are engraved the two ovals of Osorkon II., of whom he was an officer, and between the hands is his monogram of Anchrenpnefer. At each side, sculptured on the legs, are representations of gods who promise their protection to the deceased.

The inscriptions concerning them are engraved on the sides of the naos, and on both sides of the head, Osiris and Sokaris are represented. On the back of the statue are these words:—

> "The first lieutenant of the King, the first inspector of the palace, Anchrenpnefer, speaks thus: I had the right of entering the palace, I was honoured by my lord who gave me his praise, I entered before him at the head of his intimates
>
> "I inquired for the royal will, and I went out bearing his order banishing misery and softening quarrelsome talk
>
> "His obedient son has dedicated to his father Pithom the abode of the festivals of the King, the divine offspring of Ra, Osorkon, beloved of Amon, son of Bast. I found the way"

Another most important monument discovered during the excavations is the inscription of Ptolemy Philadelphos, or, as it may be called, "The Stone of Pithom." This tablet, which



Fig. 64 — Lieutenant of Osorkon II. E. M. 1007

is in the Museum of Boulak, is four feet three inches high, and three feet two inches broad. It was intended as an historical record of certain acts of the Second Ptolemy, B.C. 285, in which Tum is mentioned several times as the god of Succoth. The following are two or three quotations from M. Naville's translation of this stone :—

> "The living Horus, the victorious child, the lord of Upper and Lower Egypt, the very valiant, the golden Horus who has been crowned by his father the King of Upper and Lower Egypt, the lord of the two lands Userkara-mer-Amon, the son of Ra, the lord of diadems, Ptolemy living like Ra eternally; Tum the great living god of Succoth, the living Tum, the first of the living on earth like Ra eternally; all life is derived from him; he loves the gods and goddesses of the Heropoölitan nomes, and lives eternally."

The Ptolemies were extremely fond of receiving divine honours and of being compared with the gods, so the priests flattered them in this respect to their hearts' content, as we found long since by the inscription on the Rosetta Stone. In the above Ptolemy Philadelphos is compared to Ra, and in the following to Tum :—

> "The living and beautiful god, the child of Tum, who united both thrones. . . . The illustrious issue of Unofris, who lasts like Tum for ever, the living image of Tum, the great god of Succoth, the admirable likeness of Harmachis, the divine blood of Tum, the lord of the two On, the glorious descendant of Khepra; he has been suckled by Hathor, the lady of Ant. When he was born the atef crown was on his head."

It was very customary for both the Egyptian and Assyrian kings to speak of themselves as sons of the gods. The Ptolemies were not behindhand in imitating them, thus :—

> "The two snakes are on his brow, when he receives it (the atef crown), for he has been nursed to be the lord of her who brought him forth. . . . Standing in his place like a King, like a prince in his palace, like his son Hor Sam Toui, the great god who resides at Succoth. It is he who joined the thrones of the two gods who honoured his father Tum above millions, he who averted the enemy from this land."

These two monuments prove most clearly that the buried city where they were found could be no other than Pi Tum or Pithom, but M. Naville gives an account of a number of others which are equally confirmatory.

The discovery of this city of Pithom is certainly a triumph for those who uphold the historical accuracy of the Bible. Sceptics have again and again challenged us to point out where these treasure cities were built, and have vainly thought that there was no answer to their taunting question; but now they have received a crushing blow in reference to this matter, which has brought upon them shame and confusion.

At present Seti's name has not been discovered as the founder of Pithom, but, as that of Rameses II. appears frequently on the monuments, there can be no doubt that he at least finished the city; indeed, M. Naville says: "The king who gave to Pithom the extent and importance we recognise is certainly Rameses II." I think it more than probable that both Pithom and Rameses were commenced by Seti I., who was willing to give all the honour of their erection to his son.

Like Thothmes III., Seti was also a genealogist, and dedicated a special document to the memory of his royal ancestors in the temple of Abydos, which I shall describe in the next chapter. This celebrated table contains seventy-six of the kings from his own reign up to that of Mena, the founder of the First Dynasty of the Old Empire, and has been used by Brugsch in drawing up his list of the Egyptian kings and their epochs. But I must pass on to speak of this king's own magnificent tomb, sometimes called "Belzoni's Tomb," because that eminent explorer discovered it; before I describe it, however, I must call the special attention of my readers to the fact that it is cut out of the solid rock; and they will, I think, share my amazement at the marvellous skill of the ancient Egyptians and the

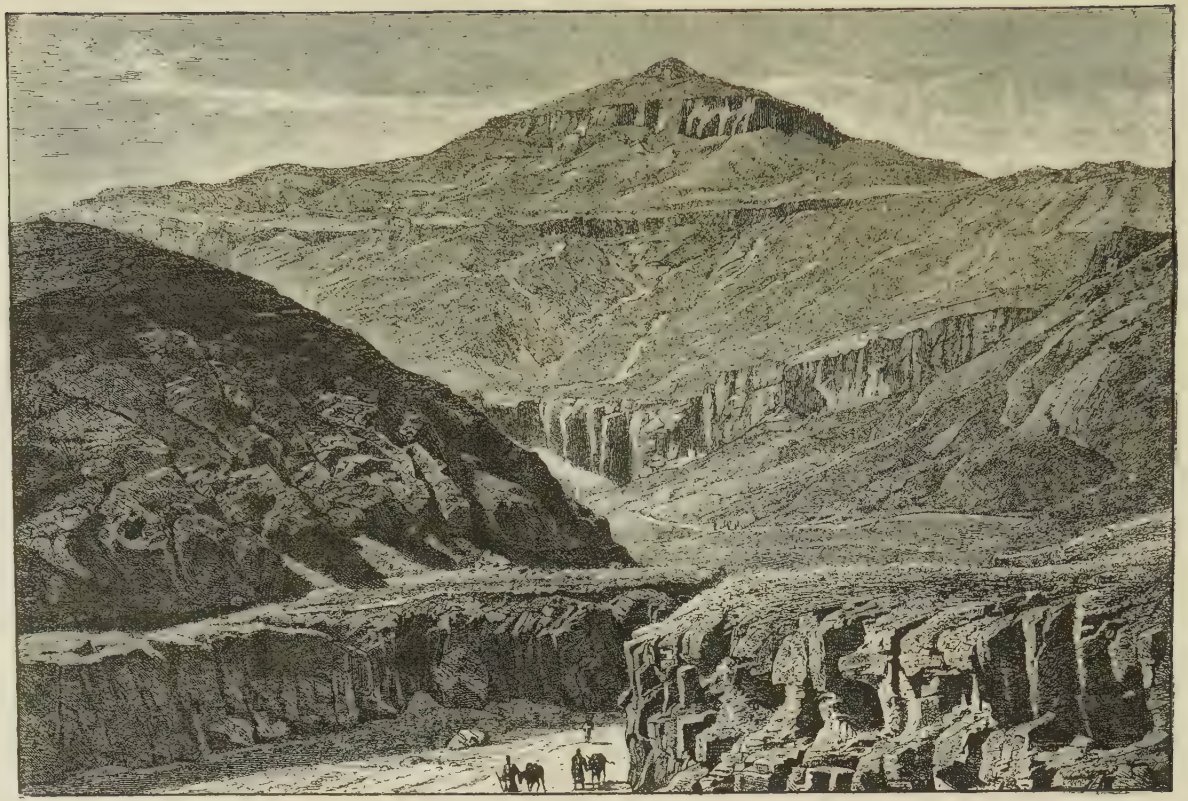


Fig. 65.—Neighbourhood of the Tombs of the Kings.

extraordinary tools they must have had to accomplish the work. I can only conceive of steel of the finest temper being made use of, though I believe no such tools have as yet been found.

This may be accounted for by the perishable nature of iron and steel, for, as noticed before, we find very early in the history of the world men were acquainted with iron, and Tubal Cain is said to have been "*an instructor of every artificer in brass and iron;*" or, as the Revised Version has it, "*the forger of every cutting instrument of brass and iron.*" This leads me to reiterate the belief that the early race of mankind were divinely taught many of the arts and sciences, for in no other way can I conceive it possible for them to have attained the knowledge and skill they evidently possessed.

But to return to Seti's tomb. So little has appeared in reference to this marvellous tomb, that I am sure my readers will be interested in a short description of its various corridors and saloons, which so thoroughly illustrate my title, "GRAVEN IN THE ROCK." In 1817 Belzoni was exploring the neighbourhood of the Tombs of the Kings (Fig. 65), when he noticed at the foot of a steep hill and under the bed of a torrent which, when it rains, pours down a great quantity of water, that there were indications of a tomb being in that place; so on the 16th of October he set a number of Arab labourers to work, who after a short time declared that nothing would be found there; but Belzoni persisted in carrying on the work. To his great satisfaction, on the evening of the following day he perceived part of the rock that had been hewn and cut away.

On the 18th, early in the morning, the task was resumed, and about noon the workmen reached the opening, which was eight feet below the surface of the ground. When there was room enough for him to creep through a passage that the earth had left under the ceiling of the first corridor, he perceived immediately by the painting on the

roof, and by the hieroglyphics in basso-relievo, that he had reached the entrance of a large and magnificent tomb. He hastily passed along this corridor, which is thirty-six feet long, and came to a staircase descending twenty-three feet lower into the rock, at the foot of which was another corridor thirty-seven feet three inches long.

As he passed along this corridor Belzoni was amazed at the amount of sculptured decoration on the walls and ceiling; but he left their careful examination for another time, and, proceeding to the end, found his further advance stopped by a pit thirty feet deep and fourteen long by twelve feet wide. This was very disappointing, for he saw right before him a small aperture two feet wide and two feet six inches high, which convinced him that the most important part of the tomb was beyond, and that the pit had been dug, or rather excavated, to bar further progress. On looking at the opening, however, it was pretty clear that it had not been originally made, but that the tomb had been invaded some time or other and the wall broken through. Holding down a flambeau, he noticed a rope reaching to the bottom of the pit, attached to a piece of wood laid across two projections; and then he saw on the other side, similarly fastened, another rope. It was evident, therefore, that these ropes had been used for descending on one side and ascending on the other, but the ropes and pieces of wood next him crumbled to dust on being touched.

From what he afterwards saw, Belzoni was convinced that the tomb had not been entered for more than two thousand years, when in all probability the Persians were the invaders, and perhaps the ropes were used by some of the troops of Cambyses. Belzoni was obliged to retrace his steps for that day; but, undaunted, he went the next with two large beams, which he contrived to place across the pit so as to

form a bridge; then he discovered what he suspected, that the little aperture was an opening forced through a wall which had entirely closed what he afterwards found to be the entrance into magnificent halls and corridors beyond. The ancient Egyptians had closely shut it up, plastered the wall over, and painted it like the rest of the sides of the pit. Belzoni says he was persuaded that the invading Persians, strangers as they must have been to the customs of the country, could not have succeeded in opening it unless they had been assisted by the treachery of some native guide, informed probably by tradition of the plan of its construction, and of the existence of the corridors and splendid halls beyond its apparent termination.

As soon as Belzoni had got through the aperture he found himself in an apartment which he called the Entrance Hall, twenty-seven feet six inches by twenty-five feet ten inches, and over eight feet in height, the ceiling being supported by four square columns about sixteen feet in circumference. Immediately in front of the door he saw a finely painted group, which at once struck his attention, and he says it is the finest piece of composition he had seen in the whole land of Egypt, all the figures being the full size of life and in most perfect preservation.

A coloured cast of this group (Fig. 66) is upon the left wall of the First Egyptian Room, facing the windows, which will afford some idea of what the innumerable figures in this wonderful tomb are like. It represents the Egyptian gods Osiris, Horus, and Isis, of which I have spoken before, and to which I shall again allude. Osiris is seated on a throne of state; he holds a crook in one hand and the flagellum in the other. The King Seti, with his name on his belt, is being introduced by Horus, who is here represented with the head of a hawk, and Isis is standing behind Osiris. Osiris is clothed in white, which Plutarch says was the usual colour



Fig. 66.—Seti I. before Osiris. B. M. I.

of his attire. The others wear rich dresses corresponding to the royal robes of that epoch.

It will be noticed that Isis and Horus are each holding the ansata cross or emblem of life, which is only found in the hands of deities, royal personages, and priests. It will be also seen that the king has the golden asp in the front of his head-dress, which was a special emblem of royalty. The hieroglyphics round the picture are eulogiums of the king, and the cartouche above his head contains his name and title, which are repeated in every picture in which the king appears. The figures in the British Museum cast (Fig. 66) are of the same size and colour as the original bas-relief in the tomb.

To the right of this Entrance Hall of the Tombs is a saloon where many of the figures are not finished, and which Belzoni says gives the best idea of the original process of Egyptian sculpture. From this he learnt that the walls were made as smooth as possible and any cracks were filled in with cement, which when hard was cut along with the rest of the rock. Where a figure or anything else was required to be formed after the wall was prepared, the sculptor appears to have made his first sketches of what he intended to be cut out. When the sketches were finished in red lines by the first artist, another, more skilful, corrected the errors, if any, and his lines were made in black to distinguish them from those which were imperfect.

When the figures were thus prepared, the sculptor proceeded to cut out the stone all round the figure, which remained in basso-relievo sometimes to the height of half an inch, and sometimes much less, according to the size of the figure. For instance, if a figure were to be as large as life, which a great many are, its elevation was generally half an inch; if the figure were not more than six inches in length, its projection would not exceed the thickness

of a florin. The angles of the figures were all smoothly rounded, which makes them appear less prominent than they really are. When the figures were completed and made smooth by the sculptor, they received a coat of whitewash all over. This white is so beautiful and clear that Belzoni says our best and whitest paper appears yellowish when compared with it.

The painter came next and finished the figure. It would seem as if they were unacquainted with any colour to imitate the naked parts, since red is adopted as a standing colour for all that was meant to represent flesh. There are some exceptions, however, for in certain instances, when they intended to represent a fair lady, by way of distinguishing her complexion from that of the men they put on a yellow colour to represent her flesh. Yet it cannot be supposed that they did not know how to reduce their red paints to a flesh colour, for on some occasions where the red flesh is supposed to be seen through a thin veil, the tints are nearly of the natural colour, if we suppose the Egyptians to be of the same hue as their successors the present Copts, some of whom are nearly as fair as Europeans.

When the figures were finished, they appear to have laid on a coat of varnish, or, as some think, incorporated it with the colour; but there are, I believe, few instances where the varnish is to be observed, excepting in this tomb, which is almost unique in its preservation.

From this Drawing-room, as Belzoni called it because of its containing the drawings of the figures before being cut out in relief, he returned to the Entrance Hall, and in the left-hand corner found another large staircase, seven and a half feet wide, with eighteen steps, at the bottom of which he entered a beautiful corridor thirty-six feet six inches long by six feet eleven inches wide. Here he found the paintings become more and more perfect as he advanced

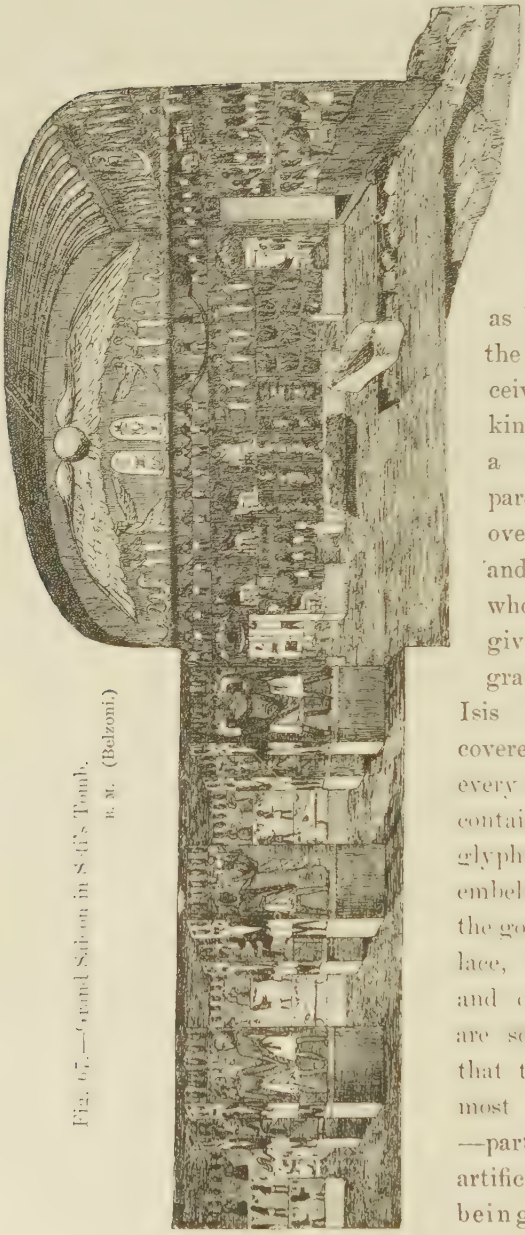


Fig. 67.—Grand Saloon in Sethi's Tomb.
B. M. (Belzoni.)

into the interior — the varnish being also in a great state of preservation.

At the entrance are two figures, as large as life, representing the king being received by Isis. The king is covered with a veil or transparent linen folded over his shoulder and covering his whole body, which gives him a very graceful appearance. Isis is apparently covered with a net, every mesh of which contains some hieroglyphic, serving to embellish the dress of the goddess. The necklace, bracelets, belt, and other ornaments, are so well arranged that they produce the most pleasing effect, —particularly by the artificial lights, all being intended to

conduce to that purpose. I have not given an engraving of this scene, but my readers will find a finely coloured copy of it in Belzoni's Plates in the British Museum Library.[1]

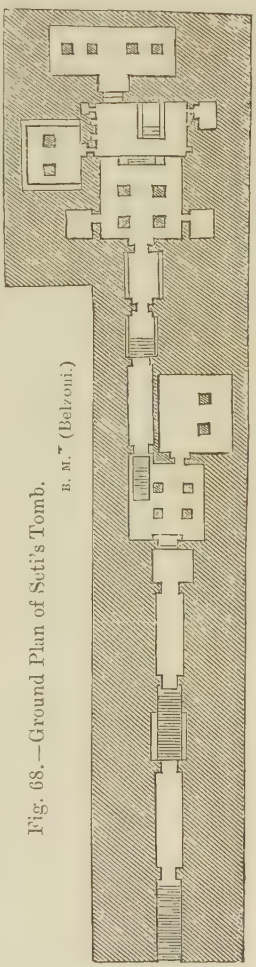


Fig. 68.—Ground Plan of Seti's Tomb. B. M.[1] (Belzoni.)

In this corridor there is a splendid painting of the king upon his throne, and the walls contain a large number of figures in groups, about eighteen inches high, which represent events in the history of the king. This corridor leads into another much wider, and the walls ornamented with such charming figures of gods and goddesses that Belzoni was perfectly enchanted, and called it "The Room of Beauties." In this saloon the lotus flower, which is seen in bud and full bloom, is one of the chief decorations. Proceeding farther there is a large hall, twenty-seven feet nine inches by twenty-six feet ten inches, the ceiling of which is supported by six pillars, each of which is adorned with figures, and the walls are ornamented with symbolical figures and processions.

At the end there is a step into the Grand Saloon (Fig. 67), about thirty-two by twenty-seven feet, which has an arched roof or ceiling about twenty feet high. In this saloon stood the Alabaster Sarcophagus, which has not its equal in the world, and which I shall presently describe.

The figures and decorations of this vaulted chamber are so

[1] Press-mark, B.M., 559. g.

numerous and so beautiful that to describe them fully would require many pages and engravings, but they may all be seen in "*Annales du Musée Guimet*," Tome IX., 1886, from which, and the drawings of Belzoni, Rosellini, and Champollion, I have derived my information; the most beautiful being those of Belzoni, published in 1820.

There are several smaller rooms abutting upon the Grand Hall in the tomb, the walls of one of which are covered with hieroglyphics. The whole length of the corridors and saloons is 320 feet, and the floor of the last saloon is 180 perpendicular feet below the surface, the inclination of the corridors downwards being at an angle of 18°. When we come to consider that all these corridors were tunnelled in the solid limestone rock, our amazement is only equalled by our curiosity to know by what methods, and by the use of what tools, these ancient engineers accomplished such stupendous undertakings. Fig. 68 is a ground plan of the whole of the tomb.

Belzoni tells a good story, which I must not omit, of a visit he received from Hamed Aga Kermeh, who was for some time commander of the eastern side of Thebes. This man had heard that a great treasure had been found, and though it was not in his province, he set off with a number of Turkish soldiers on horseback. From the tops of the mountains these were seen approaching by the Arabs, and reported to Belzoni, who could not conceive what was bringing the Turks there, as they never came to that place; however, they soon let him know of their arrival by firing several guns, which seemed as though an armed force was coming to storm the tombs and rocks.

When Hamed reached the entrance of the tomb he saluted Belzoni very cordially; indeed, more so than was usual, for he had the anticipated treasure in his mind. Getting together as many lights as he could muster, Belzoni descended with the commander into the tomb, and proceeded to point out

to him the striking figures and lively paintings; but they did not attract his attention in the least, he was only thinking of the treasure, and his numerous followers, like hounds, searched in every hole and corner.

Nothing, however, being found to satisfy their master or themselves, after a long and minute survey the Aga at last ordered the soldiers to retire, and said to Belzoni, "Pray where have you put the treasure?" "What treasure?" he asked. "Why, the treasure you found in this place." Belzoni could not help smiling, and told him no treasure had been found there, knowing that Hamed's notions of treasure were confined to gold and jewels. The Aga laughed and still continued to entreat that Belzoni would show it to him, adding that he had been told by a person to whom he could give credit, that a large golden cock had been found, filled with diamonds and pearls. This amused Belzoni immensely, and he assured Hamed that nothing of the kind had been found.

Quite disappointed, the commander seated himself before the sarcophagus, and Belzoni was in a state of the utmost anxiety lest he should have it broken to pieces to see whether it contained any gold hidden somewhere in it. At last he gave up the idea of the riches to be expected, and rose to go out of the tomb. Now that Hamed had got the expected treasure out of his mind, Belzoni again asked him what he thought of the beautiful figures painted all around. He gave a glance at them quite unconcernedly, and said it would be a good place for a harem, as the women would have something to look at, and then set off with an appearance of much vexation.

The sarcophagus was with great difficulty and much expense removed by Belzoni from the tomb, and transported to England. He placed it first in the British Museum, and offered it to the trustees for £2,000, but after much negotiation, the idea of purchasing it for our National Collection was abandoned. Then it was offered to Sir John Soane for the

same sum, which he readily paid, and shortly afterwards had the pleasure of seeing this splendid relic of Egyptian magnificence safely deposited in a conspicuous part of his Museum. This was about the year 1821, or nearly seventy years ago, when Belzoni exhibited in the Egyptian Hall, Piccadilly, large models of the various parts of this wonderful tomb.

I do not think that our present trustees would have let such a unique and invaluable treasure slip from them; but we have to be very thankful that, through Sir John Soane's munificence, it is after all the property of our nation. Indeed, so is the whole of his charming Museum, which he has left in the hands of trustees, and endowed with £30,000 in the Funds for its maintenance and preservation.

To this interesting place I will now ask my readers to accompany me, and we will examine this beautiful stone coffin (Fig. 69) upon the basement floor, which is lighted by a glazed dome some 60 feet above.

When my late much-esteemed personal friend, Mr. Joseph Bonomi, was curator of this Museum, I had the privilege of often conversing with him about this sarcophagus; and in 1864 he, in conjunction with Mr. Samuel Sharpe, published a full description of it, with nineteen large plates, giving all the figures and hieroglyphics upon it, of which I shall only be able to give a very short epitome; but my readers will be able to obtain a copy of this book from the present excellent curator, Mr. James W. Wild, or at Messrs. Longmans'.

The sarcophagus was formed in two parts, the chest and the lid, each hollowed out of a single block of alabaster, hewn from the quarries of Alabastron, a town on the eastern side of the Nile, which has given its name to the stone. Sir John thought that it was the largest specimen known of antique or Oriental alabaster, and supposes that the box mentioned in St. Matthew was probably of this material: "*There came a woman having an alabaster box of very precious ointment.*"

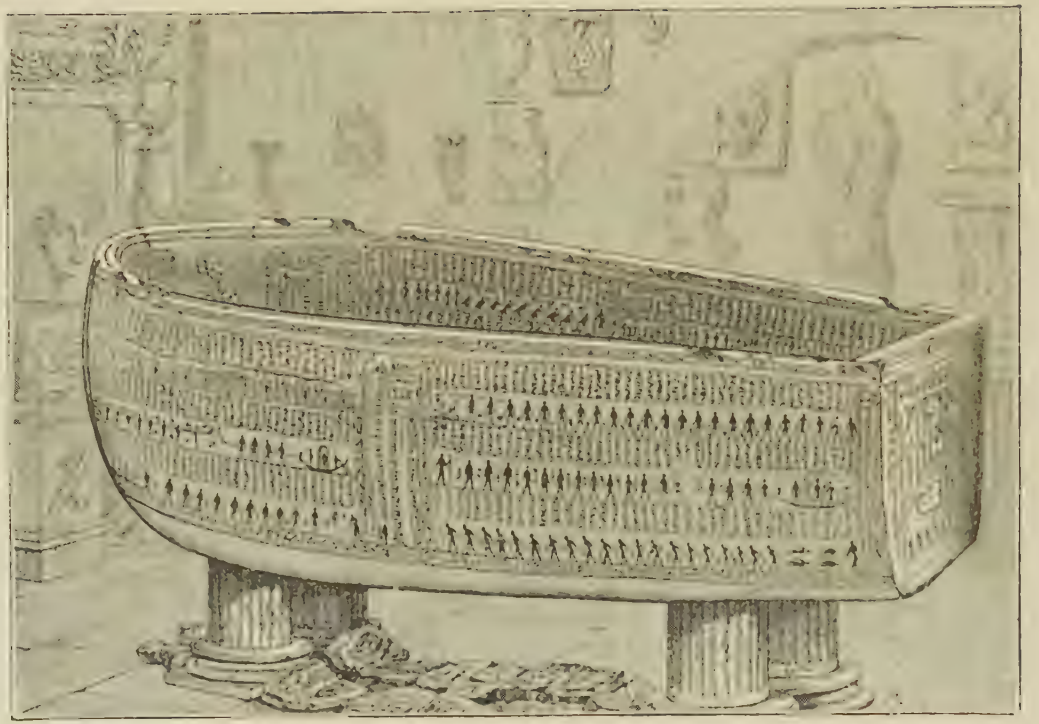


Fig. 69.—Alabaster Sarcophagus of Seti I.

There is a common kind of alabaster, called also gypsum, from which plaster of Paris is made, which is a combination of lime and sulphuric acid; but this sarcophagus is made of a far more valuable sort, composed of lime and carbonic acid, with a small portion of strontian, bearing the name of arragonite.

The lid or cover has been broken into numerous pieces, of which there are seventeen in the Museum. It was a hollowed block, which when placed upon the chest added fifteen inches to its height. The sarcophagus is slightly shaped to the body, or rather, to the inner cases which were so shaped. It is narrower at the head and foot than in the middle, with a slight increase of width above the shoulders, marking the great size of the hanging folds of the shawl which covered the king's head. The bottom of the chest and the top of the lid are also narrower than the middle. There is a slight swell on each side for the calf, and a small swell, equally marked, for the ankle. The outside measurements of the chest are: length, nine feet four inches; greatest breadth, three feet eight inches; breadth at foot, twenty-three and a half inches; breadth at head, twenty-two inches; height, without cover, thirty-two inches at the shoulders and twenty-seven at the feet. The thickness of the stone is from two and a half to four inches. At the foot on the upper ledge is engraved "DISED BY G. BELZONI."

The whole of the sarcophagus, including the lid, is covered inside and out with small figures and hieroglyphical writing engraved upon the flat polished surface; and at the bottom, within the chest, is a figure of the goddess Neith (the heavens), larger than life, engraved in outline, lying there to embrace the embalmed mummy, though, by the way, the mummy was placed in a wooden case, and that case put into the sarcophagus. All the engraved lines and figures were at one time filled up with blue paint made of some preparation of copper. This has in many cases fallen out, and what

remains has become black by the London smoke which has also discoloured the alabaster.

Whether the lid was ever fastened on does not now certainly appear. The fastening, however, if any, must in any case have been very slight. But it would seem as if some little violence had been used to separate the lid from the chest, because the edge of the chest is broken in several places, particularly near the left ankle and right foot. It would appear, therefore, that an iron tool had been used, which, when applied to the left shoulder to wrench off the lid, had broken the edge of the chest.

It was for a long time a question as to how the sculptor could possibly have hollowed out this brittle stone without splitting it, but there is a small round cavity near the back of the head of the goddess Neith which betrays the manner in which the mason worked. It is about the sixteenth of an inch deep, and seven-eighths of an inch in diameter, made by a drill, rather deeper than it should have been. The mason, having cut the outside of the block to its proper size and shape, would seem to have drilled a number of holes downwards into the body of the stone to a given depth, and thus he may have lessened the risk of splitting the alabaster with his chisel. Had he attempted to hollow out the sarcophagus with no other tool than chisel and mallet, the danger of splitting the stone would have been very great.

The sculptures on the outside and inside of the chest are in several divisions. First, on the outside, there is a single line of hieroglyphics running all round at the upper edge, making two sentences, each beginning on the right side of the head and ending on the left side of the foot. Below this line of writing is a band, one inch in width, which also runs round the whole sarcophagus. It is covered with engraved dots once filled with the same blue copper paint, and was, perhaps, meant for the firmament.

The sculpture beneath this line of dots is divided into five sets of pictures, of three in a set, by five tall doors, each turning upon two pivots in the place of hinges, and each guarded by a serpent which looks over the top. Beneath these pictures is a second dotted band of the firmament, one inch wide, speckled with blue dots like that above, showing that the pictures between them represent events which are to take place after death.

On the *inside* of the chest the pictures are again in the same way surrounded by the dotted blue bands of the firmament and divided into sets by doors. One band of blue dots runs all round the upper edge, and a second below divides the pictures on the four sides from the picture at the bottom. These two bands are united at the left side of the head by a similar band running from top to bottom, in the middle of which is a round ball to represent the sun, which is travelling along this path. This does not say much for the Egyptians' knowledge of astronomy, notwithstanding they are often spoken of as being adepts in that science.

To judge from the broken pieces of the lid which remain, the sculpture upon it was of the same character as that on the chest.

On the outside a single line of hieroglyphics runs round the bottom edge, divided into two sentences, each beginning at the right side of the head, and ending probably at the left foot. On the sides above this are several pictures with small figures and hieroglyphical writing over them. At the top there was once a figure of the king, larger than life, of which no parts now remain, except the right flap of the shawl which covered his head, and the ends of several feathers near, which show that two winged divinities lay upon his body, of which we have many examples on the mummy-cases in the British Museum. Mr. Bonomi thought that probably the aim of the person who broke the lid into pieces was to carry away

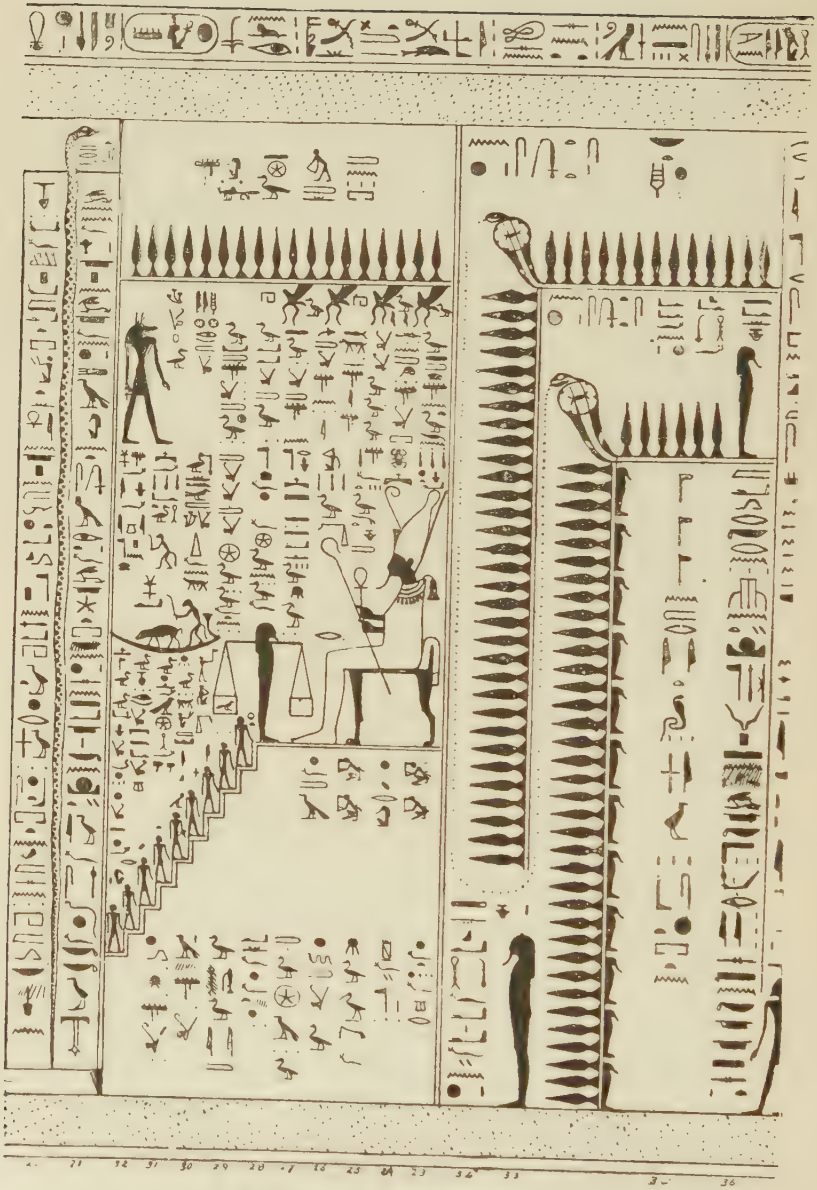
this figure of the king after breaking off the side pieces, which we now possess, and which would add unnecessarily to the weight.

Out of the numerous pictures upon this wonderful stone coffin I have already given some in Chapter II., and now have selected another (Fig. 70), though the whole deserves careful study, for it gives us an extensive amount of information in reference to the ancient Egyptians' ideas of the future state.

This picture is at the end of the left side, and is a trial of souls before Osiris. At the extreme end is a tall door turning upon two pivots, and a long serpent looks over the top. Within this door, at the top of the picture, there is a row of trees, indicating that we are entering a garden; and there Osiris is seen sitting upon his throne, wearing the double crown of Upper and Lower Egypt, holding in his right hand an ansata cross, which was an emblem of life, and in the other a crosier, the emblem of power.

The legs of his throne are formed like those of a lion, afterwards imitated by the Greeks for their chairs. Before Osiris stands a man bearing upon his shoulders a great pair of scales, supposed to be the balances in which the good and evil deeds of mankind are weighed. Frequently the heart of a deceased man is in one scale, and a figure of Truth in the other; but here the artist has put the figure of a bird to represent a man's soul, and omitted to put anything in the other scale, which, I think, was simply an oversight.

Above, near the trees, is standing the god Anubis, generally represented with a dog's head, whose duty it was to bring the dead into the presence of the judge. Below, mounting the steps to the judgment-seat, are the souls of nine men, the representatives of the human race who are about to be tried. A trial of another man is supposed to have been just completed, and in consequence of its having been found that his wicked deeds



[Fig. 70.—Trial of Souls before Osiris.

exceeded his good ones, he is being taken back to earth, in the form of a pig, by an ape, who is one of the keepers of the fiery pit. The pig was considered so unclean an animal that this was looked upon as one of the severest punishments.



Fig. 71.—Head of the Mummy of Seti I.

Beneath the judge's throne are other men on their knees, apparently working with axes and hammers, who have been condemned to labour in the mines.

Then just behind Osiris we notice the garden of the blessed, which is fenced round by two rows of trees. At the corner of each is a serpent of goodness, which is distinguished from the serpent of evil by its enlarged chest.

Within this garden lie the mummies of good men who, by the inscription, are declared to be now changed into gods and goddesses. They are twelve in number.

I fear I must not dwell longer on the details of the figures upon this interesting relic, the great antiquity of which, combined with its beauty, and the fact of its being in all probability the stone coffin of the father of the princess that rescued Moses from a premature death, renders it one of the most valuable things in the world.

For a long time it was supposed that the mummy of Seti I. had been removed by the Persian invaders and destroyed, but the great find of royal mummies at Deir-el-Bahari told us quite another story, for amongst them was that of this remarkable king, which had been concealed in that extraordinary hiding-place for more than 3,000 years. The head (Fig. 71) is in excellent preservation, and proves some of the statues to be good likenesses of this king.

I have thus endeavoured to give, as graven in the rock, an impartial history of the new king who knew not Joseph, for though Seti I. was intensely cruel he had some characteristics worthy of admiration, especially the remarkable genius which we find displayed in his imperishable works.

CHAPTER IX.

Moses and Rameses.

In writing this short history of Moses and Rameses, I have amalgamated my own thoughts and discoveries with those of eminent Egyptologists, and have culled a few interesting statements from an excellent little book—"*Moses, his Life and Times*"—by Canon Rawlinson, though it will be found that I differ from him upon several points, and especially in reference to the social position of the family of Moses, and also as to the circumstances of his flight out of Egypt.

There are upon the monuments so many figures of children of all ages, that we are able to learn from them, and from numerous inscriptions, much respecting the education and training of Egyptian boys, and we may presume that Moses was early transferred from his parents' home to that of the princess's palace.

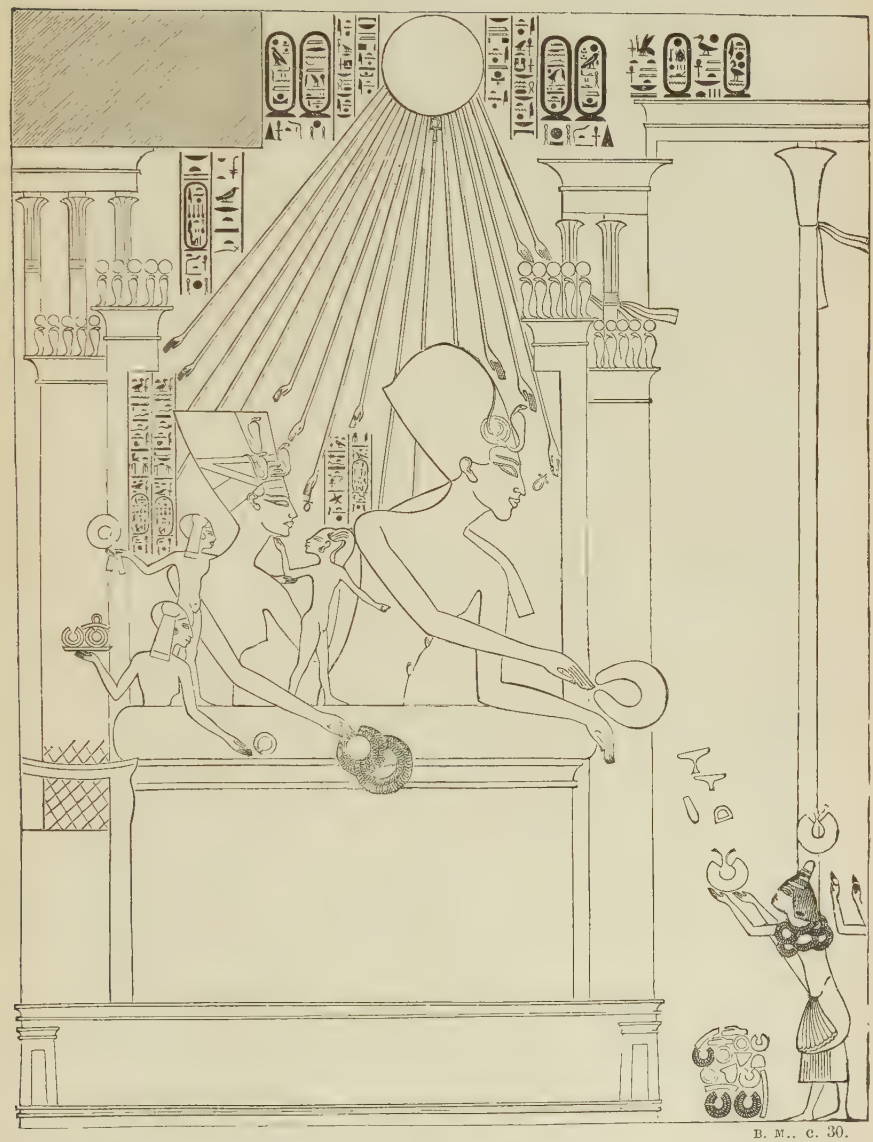
Near to the Refreshment Room of the British Museum, in the Egyptian Gallery, on the ground floor, there is a series of most interesting plaster casts. One of them is Khuenaten, the king of the Eighteenth Dynasty, of whom I have before spoken as having endeavoured to introduce monotheism into Egypt. He is standing with his wife at a balcony, and is throwing down to the people some royal presents, on the occasion of a great festival. (Fig. 72.) With the royal party are three princesses, one quite a baby, who, according to the custom, is wearing no clothes. The queen has a sweet expression, but neither she nor the king is wearing any ornament

save the royal crown with the golden asp in front. On the original monument at Tell-el-Amarna, over the head of the eldest daughter is the following inscription :—

"Royal daughter of her very body, Meri Aten, sprung from the Queen Lady of the two lands Nǫfre-nofrou-nofre-ti-tai Aten."

It will be noticed that the little child has all its hair shaved off, which singular custom I have referred to before. The youthful Moses would, doubtless, have been shaved in the same way, and kept scrupulously clean by the princess's attendants, who would train him in all the refined manners then prevalent amongst the highest circles of the Egyptians. His residence would be chiefly in the apartments of his royal mother by adoption, where he would be furnished with every luxury. As the court the greater part of the year resided at Memphis, Moses would see much of that noted city, with all its bustling commercial life and religious festivals. Sometimes he would see the heavily-laden vessels with their painted sails ascending and descending the mighty river; then, again, he would witness those gorgeous processions of priests and sacred arks, and, doubtless, would be also present at some of the revolting rites of the prevalent idolatry. How was it, then, with this early training, that he afterwards showed such a detestation of idol-worship, for "the sights and sounds presented to us in our infancy and early childhood sink into our souls, and constitute a substratum upon which the whole personality of the man is afterwards built."[1] Doubtless the reason was that much of his early life was spent with his parents, who worshipped the God of Abraham. I have frequently spoken of the lasting influence produced upon the mind of a child by the early training of a pious mother, and I thoroughly believe it the most powerful thing upon this earth in the foundation of character. Had Jochebed been only the boy's foster-mother he would

[1] "*Moses and his Times*," p. 22.



B. M., c. 30.

Fig. 72.—Khuenaten Distributing Royal Gifts.

have been allowed to have been on certain terms of familiarity with her; but, as his real mother, her claims upon the child would have admitted her to a special intimacy with the boy, and probably he would pay long visits to his family, where, from the high and wealthy position of Amram, the princess Thermuthis could with propriety visit him.

Amongst other important points of his early education, athletic sports would receive special attention, and we can see how much occasion he afterwards had for such a physical training. Wilkinson gives a most interesting description of these sports, and Rawlinson, speaking of the games and amusements of Egyptian youths, says that "they were regarded as at once promoting health by the exercise of the body, and refreshing the mind by pleasant entertainment." Parallel, however, to this physical training would be instruction directed to the development of the intellect, and, like other children, he would have to learn to read and write; and I think that he would have been taught both the hieroglyphic and hieratic writing, particularly the latter, which was a cursive hand used for correspondence and business purposes. As a prince, doubtless, it would have been necessary for him to master the hieroglyphic writing, in order that he might read the inscriptions on the monuments and tombs.

In this writing articulate sounds were represented by pictures of objects, which expressed sometimes letters, sometimes syllables, sometimes whole words, and occasionally ideas. The number of the signs was probably not less than a thousand. Several of them expressed more than one sound, while one and the same sound was occasionally expressed by several symbols. To learn the Egyptian alphabet was nearly as difficult as to learn Chinese, and must have occupied many months, if not years. The number of characters used in the hieratic or cursive handwriting

was quite as many, therefore the boy Moses had much more to do at the commencement of his education than our English lads have at theirs.

It is said that about the time of Moses another language was taught the students, for Prof. R. Stuart Poole says that "the documents of the scribes of that age not only show by their accurate translation of Semitic words that the writers had a mastery of the foreign sounds they wrote; but, more than this, it was the fashion at this time to introduce Semitic words into the Egyptian language." Rawlinson also says: "All educated Romans in the days of Cicero learnt Greek, and all Russians in the time of Alexander I. were taught French, so in the days of Moses all educated Egyptians had to be familiar with a Semitic dialect which, if not exactly Hebrew, was at any rate closely akin to it."[1]

Doubtless Moses had a great advantage over the other students in this matter, for Hebrew would have been his mother-tongue acquired from Jochebed as soon as he could speak, and probably used by him in his after-intercourse with his father's family.

During the reign of the Hyksos kings in Egypt, it seems pretty clear that the Semitic language was more generally spoken, and this throws light upon the circumstance of neither Abraham nor Joseph needing an interpreter in their intercourse with the Kings of Egypt in their time. It also confirms our belief that the Hyksos dynasty ruled the country in the time of both those patriarchs. As I have said in my former work, Moses would have been taught the properties of numbers, for the Egyptians were good arithmeticians, and some think that the figures we now use were invented by them and not the Hindoos. This would lead us to believe that his statements as to the numbers of the Israelites and their enemies would be the correct ones

[1] "*Moses and his Times.*"

unless in the great lapse of time they should have got altered. But the most important thing in connexion with this authorship of the Pentateuch would be his acquiring the art of elegant composition both in poetry and prose, as well as a knowledge of vocal and instrumental music. These were subjects specially taught in the colleges to which Moses would be sent, and they account for the powerful and lucid style of his writings, as well as for the grandeur of some of his poetic compositions, of which chapters xxxii. and xxxiii. of Deuteronomy are special instances. I think it also most likely that he composed the bright and triumphant song sung by his sister Miriam after the passage of the Red Sea.

Music was known and practised in Egypt from very remote periods, and can be traced as far back as the time of the first pyramids, or more than 2,000 years before Moses was born, for on some of the tombs near those pyramids may be seen bands of five, six, and even eight performers, some of whom sing, while others play upon various instruments. The harp, the lyre, the flute, the double pipe, the guitar, and the tambourine are the instruments most frequently represented. It is quite clear from the monuments that the Egyptians were not only particularly fond of music, but that they also paid great attention to its study upon scientific principles. Though none of their musical compositions have actually come down to us, we have good reason to believe that melody, if not harmony, had reached a considerable amount of perfection a thousand years before the time of Moses.

Some of their musical instruments were highly ornamented and of a very elegant design, as will be seen by the accompanying figure of a harp copied from a painting in a Theban tomb. (Fig. 73.) Of this drawing Bruce says that "it is an incontestable proof, stronger than a thousand Greek quotations, that geometry, drawing, mechanics, and music,

were at the greatest perfection when this instrument was made."

We can thus see clearly that the long residence of the Israelites in Egypt was of great benefit to them, as well as to their noble leader; for the love of the Hebrews for music was fostered and improved during their sojourn, and, like the



Fig. 73.—Ancient Egyptian Harper.

Egyptians, they carefully distinguished sacred from profane music. They introduced it at public and private rejoicings, at funerals and religious services; but the character of their sacred songs varied according to the occasion, for they had canticles of praise, of thanksgiving, and of lamentation. Some of their songs were composed to celebrate marriages; others to commemorate a victory or the accession of a prince, to return thanks to the Deity or to celebrate His praises, to lament a general calamity or a private affliction; and

others, again, were peculiar to their festive meetings, on which occasions they introduced the same musical instruments, and entertained their guests with songs and dancing in very nearly the same manner as the Egyptians did.

In their religious ceremonies the Egyptians had female as well as male performers, but these ladies were either of the royal family or the daughters of priests. So in the Temple some of the performers were daughters of the Levites, and were attached entirely to the service of religion. In the 150th Psalm we have mentioned some of the instruments used in the Temple worship, which were precisely those used in Egyptian worship:—

"Praise Him with the sound of the trumpet:
Praise Him with the psaltery and harp.
Praise Him with the timbrel and dance:
Praise Him with stringed instruments and organs.
Praise Him upon the loud cymbals;
Praise Him upon the high sounding cymbals.
Let every thing that hath breath praise the Lord.
Praise ye the Lord." [1]

Returning to the education of Moses: after being trained and taught by his private tutors, he would be sent to one of the two great Universities which were at Heliopolis, or On, and at Hermopolis. Tradition says that Heliopolis was chosen: it was nearer to Memphis than Hermopolis, and would have a special attraction for any Hebrew youth, as Joseph's wife was the daughter of the priest of On. Dean Stanley's description of this ancient city is perhaps the most graphic and

[1] Josephus, when speaking of the dedication of the Temple, Lib. viii., c. 3, says that Solomon made 200,000 trumpets and 200,000 garments of fine linen for the singers, who were Levites, and that he also made of the finest brass 40,000 musical instruments called Nablæ and Cymæ (psalteries and harps) to accompany the hymns.

the best. He says: "It stands on the edge of the cultivated ground. The vast enclosure of its brick walls still remains, now almost powdered into dust, but according to the tradition of the Septuagint, the very walls built by the Israelite bondmen. Within the enclosure, in the space now occupied by tangled gardens, rose the great Temple of the Sun, which gave its name and object to the city. How important in Egypt was that worship, may be best understood by remembering that from it were derived the chief names by which kings and priests were called—Pha-raoh, 'the child of the Sun[1];' Po-ti-phe-rah, 'the servant of the Sun.' And what its aspect was in Heliopolis may be known partly from the detailed description which Strabo has left of its buildings as still standing in his own time, and yet more from the fact that the one Egyptian temple which to this day retains its sculptures and internal arrangements almost unaltered, that of Ipsambul, is the Temple of Ra or the Sun. In Heliopolis as elsewhere was the avenue of sphinxes leading to the great gateway, where flew from gigantic flagstaffs the red and blue streamers. Before and behind the gateway stood two by two the petrifactions of the Sunbeam, the obelisks, of which one alone now remains to mourn the loss of all its brethren. Close by was the sacred Spring of the Sun, a rare sight in Egypt, and therefore the more precious, and probably the original cause of the selection of this remote corner of Egypt for so famous a sanctuary. This, too, still remains, almost choked by the rank luxuriance of the aquatic plants which have gathered over its waters. Round the cloisters of the vast courts into which these gateways opened were spacious mansions, forming the canonical residences, if one may so call them, of the priests and professors of On; for Heliopolis, we must remember, was the Oxford of ancient Egypt, the seat of

[1] Dean Stanley is wrong in this interpretation of "Pharaoh"; perhaps the nearest is "High Gate," corresponding to "The Sublime Porte."

its learning in ancient times; the University, or perhaps rather the College, gathered round the Temple of the Sun as Christchurch round the old Cathedral or shrine of S. Frideswide."

At this University of Heliopolis, then, there can be no doubt that Moses completed his education as a *lay student*, for we cannot conceive of his becoming a priest. Though when the priests offered worship to Khem, or Kneph, or Phthah, or Mut, or Thoth, or Ammon, they intended probably to worship the One God in some of His forms or some of His attributes; yet Moses well knew that the polytheism and idolatry which these priests inculcated upon the people had been invented by themselves. He also knew that many of the rites connected with such worship were grossly licentious, and tended to debase the moral sensibilities of their votaries. With the early training that Moses had received from his pious father and mother, it would have been impossible for him to have united himself to their guild; and, indeed, they were not likely to have received him even if he had been willing, for Josephus says that from first to last there was an antagonism between him and the priests, who looked upon him as a dangerous rival, and constantly laid plots against his life.

We must now leave Moses for a while, to speak of Rameses II. who, as I have shown, was born a year after him.

Seti I. had married a grand-daughter of Khuenaten, which united him with the old dynasty, so that, when his eldest son Rameses II. was born, he knew that the people would look upon him with even more respect than they had upon himself; and therefore he brought him into political life as early as possible; and like our Henry VIII., this prince united the claims and pretensions of two great rival houses, the Amenhoteps and the Ramesides. He was then only ten or twelve when his father united him with himself

on the throne, and we find him constantly represented in sculptures and inscriptions by his father's side on state occasions and at religious ceremonies.

Brugsch gives a translation of the great historical monument at Abydos, upon which we find Rameses relating his own story of the above circumstance :—

> "I was solemnly inducted as the eldest son into the dignity of heir of the throne on the chair of the earth-god Set. And I gave my orders as chief of the body-guard and of the chariot-fighters.
>
> "Then my father presented me publicly to the people. I was a boy on his lap, and he spake thus: I will have him crowned as king, for I desire to behold his grandeur while I am still alive. [Then came forward] the officials of the court to place the double crown on my head [and my father spake]: Place the royal circlet on his brow. Thus he spake of me while he still remained on earth Thus spake he [with good intention] in his very great love for me."

This inscription speaks of Rameses as a boy upon his father's lap when he was crowned; but another is still more definite as to his age, which is of much importance, for I have based upon it the proofs I gave of Rameses being a year younger than Moses (chap. viii., p. 267). This inscription was written by another person, and reads thus :—

> "In thy childhood what thou saidst took place for the welfare of the land. When thou wast a boy with the youth's lock of hair no monument saw the light without thy command; no business was done without thy knowledge. Thou wast raised to be a governor of this land when thou wast a youth, and countedst ten full years. All buildings proceeded from thy hands, and the laying of their foundations was performed."

By ten full years we may suppose that he was rather more, so that Brugsch might not be wrong in thinking that he was eleven or twelve.

Just before writing this I had a most interesting conversation with Mr. le Page Renouf upon this boy's taking part in religious ceremonies, and he showed me a copy of a sculpture at Abydos where the lad and his father are represented as offering

incense to their ancestors, and the cartouches of all the former kings, from Mena downwards, are before them, forming a most perfect chronological table.



Fig. 74.—Portion of Chronological Table of Egyptian Kings.

I have given a copy of this tablet (Fig. 74), which was discovered by Professor Dümichen, of Strasburg, in one of the southern side chambers of the Temple of Seti. It will be noticed that, though shaven, the boy has the side lock of hair

of which I have spoken. There are in the whole tablet 76 cartouches, of which I have given 24, viz., from 1 to 12 in the upper row, and from 39 to 51 in the second row. In the lower line the names of Seti and Rameses are continually repeated, the table being a kind of Litany sung in honour of their deceased ancestors. Having, therefore, these cartouches in correct chronological order, when the length of each reign is known, we shall be able to speak with certainty of the Biblical chronology. Until then I think it wise not to attempt to give dates.

In the Northern Egyptian Gallery, just behind the statue of Amenophis, we have another original copy of a similar chronological table, but much mutilated; still it is of so much importance that we value it highly, and my readers should not miss seeing it. It must also be noted that it is painted with the very colours that the artist of Rameses used more than 3,000 years ago, and looks very much like a series of coats-of-arms of our kings.

The father and son seem to have borne towards each other a true affection; no jealousy clouded their relations; each speaks of the other with tenderness and real regard, and the son carried on with pious care the works which the father had left incomplete.

If Rameses were twelve years old when united with his father upon the throne, it is clear that Seti had reigned quite twelve years alone, for Rameses was the eldest son of his royal Queen Tua. How much more than twelve years we are not able to state with certainty; but the following figures are interesting. We have a monument stating that it was inscribed in the thirtieth year of the reign of Seti, and Manetho, the Egyptian priest and historian, states that Seti reigned altogether about fifty years. Now Lenormant, the French Egyptologist, says that Rameses II. was about eighteen or twenty years of age when he entered upon the sole kingly

power. Add this twenty to the twelve years from the birth of Rameses, and we have thirty-two years; and add eighteen more for his reign before the birth of Rameses, and we have the fifty years of Manetho.

But out of this comes a most interesting circumstance, that gives just the time required for the probability of his having a daughter seventeen or eighteen years of age when Moses was born. And there is not the slightest difficulty about her being so much older than Rameses, for even now many men have sisters quite as many years their seniors. If we should be able to show that this inscription in reference to the thirteenth year of Seti's reign should have been cut soon after or at the time of the coronation of his son, which is a most likely thing, the matter would be settled, and the Pentateuch would receive another confirmation of its accuracy. I have no doubt we shall see, a little later on, whether this be so or not. It is true that Manetho's figures are sometimes called in question, but as he gives pretty correctly the length of the reign of Rameses II., it is a good reason for our believing that he is also correct in reference to the father.

Seti having thus elevated his son, and assured the birthright of his race, it would be easy for him to meet the reproach that he was not of royal descent; and we have seen from the monuments that while he actually ruled the land as king, Rameses, his son, as legitimate sovereign, gave authority to all the acts of his father. But I must not dwell upon his boyhood, as I have so much to say about his after achievements. Rawlinson speaks of him: "the greater son of a great father, Rameses II. is, of all the Egyptian kings, the one whose fame has extended itself the most widely, and whose actions have received the largest amount of attention." Much of this fame he doubtless derived from the enormous number and striking character of his monuments, and, indeed, also from his bravery in war. But there are two

circumstances, which must be taken into consideration, that have tended to place him upon a higher pinnacle than he really reached. One is the exaggerated representations which the Egyptian priests gave of his warlike achievements, because he had specially gained their favour by giving his utmost support to the polytheism they imposed upon the people. The other is that the Greeks attributed to him, under the name of Sesostris, the exploits of other conquerors and other warrior princes of Egypt, not only, indeed, those of his predecessors, but also those of his successors. We can understand that the achievements of his father should be attributed to him, from his being united with Seti so early upon the throne; but that these Greek historians should have been so little informed upon the subject as to have placed upon Rameses II. the laurels that had been gained by Thothmes III., and even those gained by the other Ramesides, is rather extraordinary. Still more extraordinary does it seem that these exaggerated opinions were held until the modern discovery by Champollion of the key which has unlocked the records of the past, and given us the true history of Egypt.

We will again return to Moses. After he had completed his University course he attended court, to take his place amongst the princes and nobles of the land; and, doubtless, his future position would be very much in accordance with his own choice, and it would have been a natural thing for him to have chosen an official life. At this time, I think, Seti was still reigning, conjointly with his son Rameses, though he may have died soon afterwards; and from what we know of the character of these men, either of them would have been glad to have conferred a high appointment upon a young man who had so distinguished himself at College, especially if requested to do so by the princess who had adopted him.

Dr. Birch says that "Egypt swarmed with a bureau-

cracy, the mark of a highly civilised community and centralised government," and Lenormant confirms this in these words: "The administration of Egypt from the most remote times up to the conquest of the Persians was in the hands of a numerous and powerful bureaucracy, wisely constituted, with an hierarchy, to which the most bureaucratic countries of the modern world have nothing superior."

We may feel sure, however, that Moses did not apply for such an appointment, nor would he have accepted it had it been offered to him; for as the State was so intimately connected with religious observances, in such a position he would have been constantly called upon to take a part in idolatrous rites.

There was another career open to Moses that would have had many attractions to his scholarly mind, namely, a literary one. Literature was pursued by many as their only occupation, whilst others made it a stepping-stone to civil offices, for the literary man was held in high honour and was invited everywhere, even to the royal table. Such men as Pentaur, Anna, Kakabu, Hor Amen-emapi not only had the *entrée* to good society, but lived on intimate terms with the highest personages in the land. Moses, with his great literary attainments and undoubted poetic ability, might well have aspired to rank with the noble company of authors; but this would scarcely have comported with his physical and mental activity, and therefore was not adopted by him. I think we have in St. Stephen's speech (Acts vii. 22) a little clue to the career Moses chose, as it says he was mighty in words and in deeds. To be mighty in deeds would seem to imply that he distinguished himself on the battle-field; and this quite fits in with the account given by Josephus that Moses was made the general of the Egyptian army, and repulsed the Ethiopians, who had invaded the country. The military skill and great bravery of Moses upon this occasion is enlarged

upon by Josephus, "*Antiquities of the Jews*," book ii., chap. 10. There is, I think, also another and stronger proof of his having adopted a military career, which is the abundant evidence we have of his skill as a general in conducting the Israelites out of Egypt and leading them through hostile nations to the borders of the Promised Land.

Under all these circumstances we have good reason to suppose that Josephus is historically correct, and that Moses, on his return from Ethiopia covered with glory, doubtless received special commendation from the king. Probably many appointments were offered him, for in Egypt the court was apt to accumulate rewards on the favourites for the time being, and did not think that any number of offices seemingly incompatible were ill bestowed upon the man who was recognised as deserving. Brugsch mentions a special case of this in the reign of the last of the Ramesides, when the king conferred upon Hirhor, high priest of Amon at Thebes, all the following high dignities:—Hereditary prince; the Fan-bearer on the right of the king; King's son of Kush; Chief architect of the king; Chief general of the army in Upper and Lower Egypt; Administrator of the granaries. What strange contrasts! The office of high priest and chief general of the army being held by the same man would seem to us something like making the Duke of Cambridge Archbishop of Canterbury. These Egyptian pluralists could not, of course, discharge duties so incompatible with one another, but they received the valuable emoluments connected with such offices, and appointed ill-paid deputies to do the work.

We may be quite sure that Moses was not the man to accept any sinecure, and it seems most probable, as I have said before, that he did not take any civil appointment. I think, therefore, that he remained a general in the army, alternating his time between the luxuries of the court and the hardships of the camp. What some of those refined

luxuries of the court were in the time of Rameses, Ebers gives a most glowing description of in "*Uarda*," which I will venture to copy *verbatim*, lest I should mar the beautiful picture, which I think is faithfully drawn from facts that have come down to us:—

"Nearly three months had passed since the battle of Kadesh, and to-day the king was expected at Pelusium, the stronghold and key of Egyptian dominion in the East. Splendid preparations had been made for his reception, and the man who took the lead in the festive arrangements with a zeal that was doubly effective from his composed demeanour was no less a person than the Regent Ani.

"His chariot was to be seen everywhere; now he was with the workmen who were to decorate triumphal arches with fresh flowers; now with the slaves who were hanging garlands on the wooden lions erected on the road for this great occasion; now—and this detained him longest—he watched the progress of the immense palace which was being rapidly constructed of wood on the site of the camp where, formerly, the camp of the Hyksos had stood, in which the actual ceremony of receiving the king was to take place, and where the Pharaoh and his immediate followers were to reside.

"It had been found possible, by employing several thousand labourers, to erect this magnificent structure in a few weeks, and nothing was lacking to it that could be desired, even by a king so accustomed as Rameses to luxury and splendour. A high exterior flight of steps led from the garden—which had been created out of a waste—to the vestibule, out of which the banqueting hall opened.

"This was of unusual height, and had a vaulted wooden ceiling, which was painted blue and sprinkled with stars to represent the night heavens, and which was supported on pillars carved, some in the form of date-palms, and some like cedars of Lebanon; the leaves and twigs consisted of artfully

fastened and coloured tissue; elegant festoons of bluish gauze were stretched from pillar to pillar across the hall, and in the centre of the eastern wall they were attached to a large shell-shaped canopy, extending over the throne of the king, which was decorated with pieces of green and blue glass, of mother-of-pearl, of shining plates of mica, and other sparkling objects.

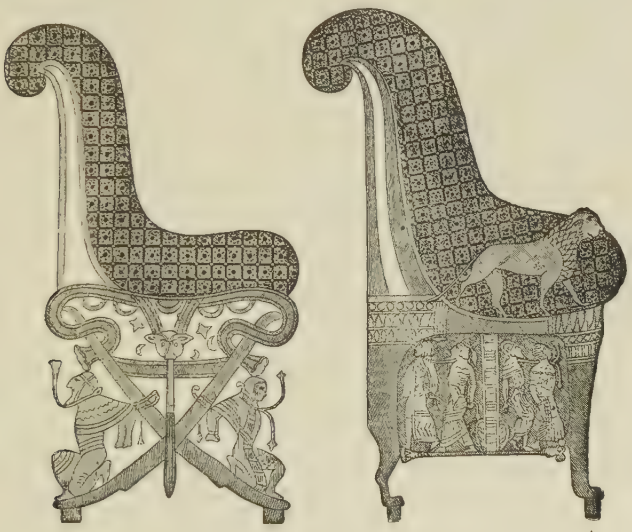


Fig. 75.—Egyptian Thrones.

"The throne itself had the shape of a buckler, guarded by two lions, which rested on each side of it and formed the arms, and supported on the backs of four Asiatic captives, who crouched beneath its weight (see Fig. 75)[1]. Thick carpets, which seemed to have transported the sea-shore on to the dry land—for their pale blue ground was strewn with a variety of shells, fishes, and water plants—covered the floor of the

[1] The two Egyptian thrones I have given are from the tomb of Rameses III.; they show us what cruel men these kings were, for they not only bound their prisoners in the most agonising positions, but gloried in doing so.

banqueting hall, in which 300 seats were placed by the tables for the nobles of the kingdom and the officers of the troops.

"Above all this splendour hung a thousand lamps, shaped like lilies and tulips; and in the entrance-hall stood a huge basket of roses, to be strewn before the king when he should arrive. Even the bedrooms for the king and his suite were splendidly decorated; finely embroidered purple stuffs covered the walls, a light cloud of pale blue gauze hung across the ceiling, and giraffe-skins were laid, instead of carpets, on the floor.

"The barracks intended for the soldiers and body-guard stood nearer to the city, as well as the stable buildings, which were divided from the palace by the garden which surrounded it. A separate pavilion, gilt and wreathed with flowers, was erected to receive the horses which had carried the king through the battle, and which he had dedicated to the Sun."

Besides all the exquisite refinements, the court of Rameses was one of the most brilliant Egypt ever knew, for the king greatly encouraged the arts and literature: so that, besides a galaxy of princes and nobles, he had around him not a few men of the highest genius; and Moses not only participated in these refinements, but also had for his companions the poets, historians, and sculptors whose works have come down to us, after a lapse of more than 3,000 years, to show us what master-minds were contemporary with the great law-giver.

There is one man who especially stands out with prominence, I mean the poet Pentaur, a portion of whose splendid poem in praise of his royal master's bravery in the battle of Kadesh, I have given in my chapter upon the Hittites. Knowing that this celebrated man must have been a contemporary of Moses, I was hopeful that I might find something that would give us a clue to his real religious opinions, for I

could not think that such a genius could be a worshipper of bulls, cats, crocodiles, or apes. To my great joy, I came across another poem written by him, which most strikingly displays his belief in the One God, for though the poem is addressed to Ammon it, nevertheless, expresses monotheistic sentiments as clearly as Moses himself would have done.

When reading it I could not help picturing to myself these great men conversing together, and could almost see Moses earnestly deprecating the debasing polytheism taught by the priests.

The following are a few lines of this poem as translated by Ebers :—

> "*One only art Thou, Thou Creator of beings,*
> *And Thou only makest all that is created.*"

And again—

> "*He is One Alone without equal,*
> *Dwelling alone in the holiest of holies.*"

As this Pentaur was the royal scribe and priest it shows that Rameses, though himself a staunch supporter of the idolatrous rites then practised, could not have been an intolerant bigot, at any rate in the early part of his reign, or he would not have allowed such men as Moses and Pentaur to occupy important positions at his court.

Ebers, also, in his beautiful story "*Uarda*," constantly speaks in high terms of Pentaur, but in chapter xxxv., where he describes him early in the morning upon the mountains of Sinai, Ebers brings out his monotheism sublimely, of which the following passages are specimens :—

"All was silent, all untouched by the hand of man, yet harmonised to one great and glorious whole, subject to all the laws of the universe, pervaded and filled by the Divinity. He would fain have raised his hand in thankfulness to Apheru, the guide, on the way, but he dared not; and how infinitely small did the gods now seem to him, the gods he had so often glorified to the multitude in inspired words, the gods that had

no meaning, no dwelling-place, no dominion but by the Nile.

"'To ye,' he murmured, 'I cannot pray! Here my eye can pierce the distance as if I myself were a god; here I feel the presence of the One, here He is near me and with me. I will call upon Him and praise Him!' And throwing up his arms he cried aloud, 'Thou only One! Thou only One!' He said no more; but a tide of song welled up in his breast as he spoke—a flood of thankfulness and praise.

"When he rose from his knees a man was standing by him, his eyes were piercing, and his tall figure had the dignity of a king in spite of his herdsman's dress. 'It is well for you,' said the stranger, in deep accents, 'you seek the true God.' Pentaur looked steadily into the face of the bearded man before him. 'I know you now,' he said, 'you are Mesu. I was a boy when you left the temple of Seti, but your features are stamped on my soul. Ameni initiated me, as well as you, into the knowledge of the One God.'"

It will be seen by these beautiful passages that Ebers fully believed in Pentaur being a worshipper of One God, and also that his intercourse with Moses had greatly contributed to his becoming a monotheist. Ebers supposes, however, that Pentaur was a boy when Moses fled from Egypt, but this could not have been the case, for I have shown that Rameses was about twenty years of age when he became sole king, and he fought the battle of Kadesh in the fifth year of such sole reign. Now Pentaur must have accompanied Rameses to the war, for the poem which he published two years afterwards gives evident proofs of his being present during the encounter, and an attendant upon the king, therefore he must have been at this time at least as old as Moses, who was not more than twenty-six, and who probably had also accompanied the king as one of his chief officers, and was most likely afterwards present at the royal feast when Pentaur

recited his wonderful poem before the king. These two remarkable men were therefore contemporaries at the court of Rameses for nearly twenty years, that is, from the time Moses left College until his flight into Midian. What Moses did for his people during those twenty years we have no means of knowing, but there are strong reasons for believing that he exercised his influence, whenever possible, in their favour; at any rate it is quite clear that the destruction of the male children had long been discontinued, and it is also clear that many of the Israelites were placed in positions of trust and importance. That feudal service was still exacted from the labouring population there is not the least doubt, and that service was accompanied in many cases with severity amounting to cruelty, though perhaps not more so than in feudal times in France, or even in our own country. And I think I shall presently show that it was not till after Moses left Egypt, or perhaps not until after Rameses' death, that the most grievous oppression took place.

I have before stated that I believe Moses, from his earliest life up to the time of his fleeing from Egypt, invariably worshipped the God of his fathers, and never took part in any of the idolatrous rites of Egypt. Of this there is an interesting proof given by Josephus, in his second book "*Against Apion*," where he quotes from his Egyptian adversary these words: "I have heard of the ancient men of Egypt that Moses was of Heliopolis, and that he thought himself obliged to follow the customs of his forefathers, and offered his prayers in the open air towards the city walls."

Apion goes on to accuse Moses of introducing into his worship certain acts indicative of an adoration of the Sun, which Josephus indignantly rebuts. There is, however, this fact before us, that an Egyptian writer states that Moses offered his prayers after the custom of his forefathers, and that he did this boldly and publicly outside the city walls.

Ebers evidently accepted most fully the defence of Moses given by Josephus, for in another passage in "*Uarda*" we find him describing the worship of the former thus: "The day-star rose, and Pentaur turned to it and prostrated himself, as his custom was. When he rose Mesu was also kneeling on the earth, but his back was turned to the Sun. When he ended his prayer, Pentaur said, 'Why do you turn your back on the manifestation of the Sun-god? We were taught to look towards him when he approaches.' 'Because,' said his grave companion, 'I pray to another God than yours. The Sun and stars are but toys in His hand; the earth is His footstool; the storm is His breath; and the sea is in His sight as the drop of dew on the grass.'"

We can quite suppose that the open disapproval by Moses of the teachings of the priests would call forth their hatred and jealousy, and that they would watch him with the closest scrutiny in order to find some occasion for accusing him to the king. He would therefore stand in need of the powerful support of his adopted mother, who, as I have said, had most probably, through his own influence, embraced the faith of the one great Jehovah. It is more than likely that it was after her death that he especially visited Goshen and examined carefully into the state of his countrymen, and that then his filial ties to Thermuthis having been severed by the hand of death, he no longer desired to be called "the son of Pharaoh's daughter," and even left the court to dwell with his brethren the Israelites. Perhaps he took up his abode with his father and mother, who were probably still living.

This would have given him more opportunity of investigating the real condition of the Israelites, but would also greatly lessen his influence with the king. How long he thus dwelt with his people before his flight into Midian there is nothing to guide us beyond the statement of the author of the Epistle to the Hebrews, that he chose "*rather to*

suffer affliction with the people of God than to enjoy the pleasures of sin for a season." This would seem to imply that he did endure for a time persecution with the Israelites. Still his enemies could not find any real occasion to accuse him to the king, until in an unguarded moment his anger was so excited that he struck an Egyptian taskmaster with such violence that he died. This was just the occasion that his enemies were wishing for, and it was undoubtedly made the worst of to Rameses, so that Moses had to flee for his life, but here I again differ from Canon Rawlinson and many writers in reference to this flight. I do not think that Moses fled alone, and with only a wallet containing provisions for one or two days. There seems the greatest probability that he took servants with him to carry food and such valuables as would be portable. Midian would be a number of days' journey from Egypt, and therefore he would have required sustenance upon the road. Also we read that he drove the Shepherds away when he took the part of the daughters of Reuel or Raguel. One man could scarcely have dispersed a whole band of Shepherds, and it would therefore seem that both he and his servants were armed, which, besides the princely and commanding manner habitual to Moses, would greatly impress those rough men of the wilderness.

The immediate and permanent hospitality which Moses received from the high priest and chief of Midian would imply that the latter was well acquainted with his high rank, and he did not take him in as a poor wanderer, but as an exiled prince, of whom probably he had heard much, and especially of his success against the Ethiopians, the fame of which would doubtless have reached him. These circumstances would also account for his giving Moses his daughter Zipporah to wife. I am borne out in the supposition that the fame of Moses had reached Reuel by the account in the 18th chapter of Exodus, where it is said Jethro had "*heard of all that God had done*

for Moses and for Israel His people." And as he heard of him on this occasion, one may feel sure that he had heard most, if not all, of Moses' romantic career at the Egyptian court.

Now I must return again to Rameses, and will say something about his wives. His first and favourite queen was Isenefert, whose son Khamus was more dear to him than all his others. He was a learned prince much devoted to the religious service of Phthah, in whose temple at Memphis he mainly lived, keeping himself apart from all State affairs, more indeed than was pleasing to his father. Rameses had designated him to be his successor, though in the meantime he held the office of high priest of Phthah, in which capacity he exerted himself to restore the worship of the Apis bulls, which had fallen into desuetude, and which were believed to be incarnations of Phthah. Khamus beautified and enlarged the necropolis of the bulls and other buildings which are celebrated in various inscriptions as splendid works deserving of the highest commendation. But his income as an heir-apparent did not allow him to do so much as he desired, and, dying before his father, he had not the revenues of a kingdom at his command to enable him to show what architectural successes he might have achieved.

The king's next chief wife was the beautiful Queen Nefertari or Nofretari Mer-te-en-chut ("the good consort, beloved of Amon"). Mr. Villiers Stuart, in his "*Nile Gleanings*," gives several pictures of her copied by him from a small temple dedicated by her to Rameses, which is a monument of the romantic love and affection which prevailed between the royal pair. Stuart seems to have fallen in love even with the likeness of this queen. Speaking of the temple, he says :—

"The numerous portraits of Queen Nofretari which it contains, show that she was very beautiful, and they indicate also a strength of character and purpose, which accounts for the hold which she retained upon her husband's affection to

the last. Her name signifies 'the good companion,' a model name, by the way, for a wife."

Then he says he was fortunate enough to get some very perfect fac-similes of her face in profile, taken from several different groups.



Fig. 76.—Queen Nofretari, Wife of Rameses II.

I have, with Mr. Stuart's permission, given a copy of his drawing (Fig. 76), but my readers must see the coloured originals, in *"Nile Gleanings,"* to judge of the beauty of this lady. She wears on her head the coronet which was the distinguishing ornament of royal princesses. On her brow is the asp, worn only by reigning sovereigns and their consorts. Her hood, fringed with gold, is surmounted by the vulture, which indicates her being a mother. The cap is decorated with horns, between which is the disk, emblem of

the Sun. Her head-dress and lappet are fringed with black lace of a pattern still in use. Her earrings are very large, similar to those worn in the present day by Indian women. Over her head are inscribed her names and titles, which I have already given, and above them is an inscription—"Wife of the King, the Lady Chief." In her hands she carries a sistrum of copper strung with large beads. This article is often seen in the hands of Egyptian ladies of distinction.

Stuart gives another pretty picture, where Nofretari is offering some flowers to the goddess Anke, and, as she has not this addition to her head-dress, perhaps she was asking for a son.

Of his third chief wife, the daughter of the Hittite king, we do not read very much after her marriage; but from one or two little incidents it would seem that Rameses did not love her so greatly as he had done his former wives. Mr. Villiers Stuart seems to think that she defaced some of the statues of her beautiful predecessor Queen Nofretari. But if Rameses were not so happy with her as he had been with the other two wives, the fault was, doubtless, his own in establishing a harem in which he must have had many concubines, for his children numbered 119—namely, 60 sons and 59 daughters—the effigies and names of whom are displayed on the walls of the Rock-temple of Abu Simbel, though much injured.

Of his daughters the monuments name three, Bata-anta, Meriamon, and Nebtani, as becoming queens of Egyptian kings, or perhaps rather of sub-kings or brothers. Of these daughters, Bata-anta, or Bentanat, was the greatest favourite; and Ebers has, in his beautiful story of "*Uarda*," certainly drawn her as a most charming princess. He marries her, however, to the poet Pentaur.

Canon Rawlinson speaks with much admiration of the personal appearance of Rameses, upon which he grows quite eloquent in his "*Ancient Egypt*," where he says:—

"The Semitic blood which flowed in the veins of Rameses showed itself alike in his physiognomy and in his actions. He seems to have been the handsomest of all Egyptian kings. A good forehead, a large, well-formed, slightly aquiline nose, a well-shaped mouth, with lips not too full, and a thoughtful pensive eye, constitute an *ensemble* which, if not faultless, is at any rate vastly superior to the ordinary royal type



Fig. 77.—Prostrate Statue of Rameses II. during Inundation of the Nile.

in Egypt, and would attract attention among any series of kings."

When Canon Rawlinson wrote this, I have no doubt he was thinking of a colossal statue of Rameses, which was discovered by Messrs. Sloane and Caviglia, in the year 1820, lying upon its face in the mud of a pit which, during the inundation of the Nile, is filled with water. (Fig. 77.)

This colossus is carved from a single block of fine crystalline limestone, closely resembling marble, very dense and compact, with fine veins of quartz running through it. The figure is, unfortunately, broken off below the knees, and

the researches hitherto made for the feet have proved fruitless. Major Bagnold thinks that they were broken up and burned into lime by the Arabs, when the ruins of Memphis were ruthlessly destroyed to find material for the construction of Cairo. The remaining portion of the statue, however, measures thirty-eight feet six inches in length, and twenty-seven in girth, the weight being close upon 100 tons.

Mariette says of this statue :—"The statues of Rameses are so common that science would attach no importance to this one, were it not that the head, modelled with a grandeur of style which one never tires of admiring, is an authentic portrait of the celebrated conqueror of the Nineteenth Dynasty."

For sixty-three years after its discovery this statue continued to lie upon its face, as it had doubtless fallen when overthrown some two or three thousand years ago. But in January, 1887, Major Arthur Bagnold, of the Royal Engineers, was deputed to raise the statue from its hole, which difficult work he accomplished with skill, and now it can be seen lying on its back, with a surrounding wall to keep off the water in case a very high inundation should take place. A sun-shade of galvanised corrugated iron is placed over its face and breast, and a stage or gallery, approached from within the enclosure by a flight of wooden steps, is erected across the end of the beard, from which the magnificent proportions of the statue can be seen to great advantage. It was raised vertically twenty-three feet six inches by means of three hydraulic jacks, of 30, 40, and 100 ton power, and moved in a horizontal direction 390 feet by powerful capstans.

The entire cost of this skilful piece of engineering was only £280, the full particulars of which will be found in the "*Proceedings of the Biblical Archæological Society*," of June

5th, 1888, at which meeting Major Bagnold read a most interesting account of the undertaking. I have given a picture of it when partly turned over. (Fig. 78.)

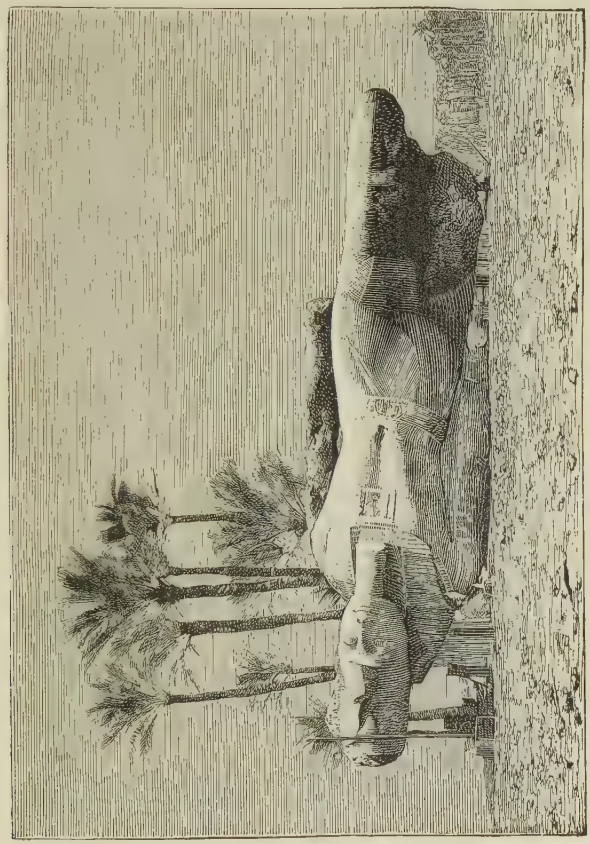


Fig. 78.—Statue of Rameses II. (partly turned over).

There is in the Egyptian Gallery, about the centre, an excellent plaster cast of the head and upper part of the bust of this colossal statue (Fig. 79), which gives a very fair idea of the size of the original, and also of the face and features of Rameses. I got one of the workmen to

measure for me the ear of this cast, and he found it to be eighteen inches, which will give my readers some notion of the enormous size of the whole figure. In reference to



B. M. 858.

Fig. 79.—Cast of Colossal Head.

this statue Herodotus, in book ii., chap. 110, tells us that when Sesostris (Rameses) returned to Egypt with a multitude of captives from various cities and countries which he had conquered, he employed them in dragging some enormous stones for certain additions to the temple of Vulcan, which

had been erected by his ancestor Menes, and that in front of this temple he placed a statue of himself and one of his wife, each thirty cubits high, and four others representing his sons, each twenty cubits high. Diodorus (book i., chap. 57) agrees with Herodotus respecting the height of these statues, and confirms their being representations of Rameses, his wife, and sons. In connexion with these colossal statues the accompanying engraving (Fig. 80), from an old Egyptian representation of the cutting and polishing of two statues and a sphinx, will, I think, interest my readers.

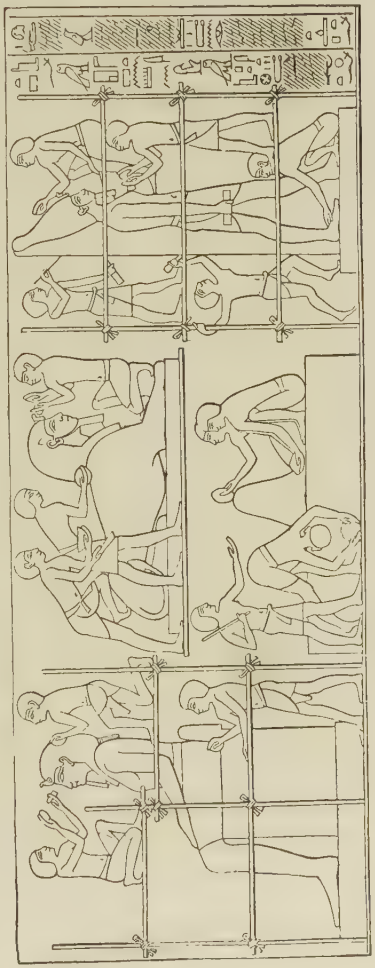


Fig. 80.—Cutting and Polishing Statues.

I must notice here the statement of Herodotus, that Rameses employed the captives he took in war in dragging these huge stones from their quarries to the spots where he set them up as monuments. This detracts greatly from their magnificence, for many of his captives would have been born in high and noble

families, and had to endure all this misery because they had been captured when fighting for their countries. The agonies such men would suffer can scarcely be imagined. Lenormant, writing upon this subject, says: "It is only with a veritable sentiment of horror that one can think of the thousands of captives who died under the stick of the taskmaster, or of the many victims of excessive fatigue and privations of every kind, who in the position of convicts raised gigantic constructions to gratify the insatiable pride of the Egyptian monarch. In the monuments of the reign of Rameses there is not a stone, so to speak, that has not cost a human life."

There is another thing which greatly deteriorates from the honour that he might otherwise have enjoyed in reference to the splendid structures erected in his reign. He had the meanness and dishonesty to erase his father's names from some of his greatest works, and to substitute his own in their place. Though in the early part of his reign, as I have mentioned, he manifested great affection for his father, his ambition and excessive love of praise destroyed even this virtue, and led him to commit this deep injury upon the memory of Seti, whom he had formerly professed to revere. Amid, also, a great show of regard for the established worship of the gods, he contrived that the chief result of all he did for religion should be the glorification of himself. Other kings had been looked upon almost as demigods after their death, but Rameses would not wait for such posthumous honours, but "associated himself during his lifetime with such leading deities as Phthah, Ammon, and Horus, and claiming equally with them the religious regards of his subjects." [1]

Thus it seems that Rameses became a worse man the older he grew, and I cannot help thinking that the absence of

[1] Rawlinson's "*Ancient Egypt*," Vol. II., p. 325.

Moses in Midian had something to do with it, for the influence of such a strong-minded man must have been felt at court. From the story in Exodus, we find that at the latter end of Rameses' reign and the beginning of that of Menephtah the Israelites suffered exceedingly, one of the most touching verses respecting which is the seventh of the second chapter: "*And the Lord said, I have surely seen the affliction of My people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows.*" These sorrows were of no ordinary kind, for this proud and selfish man did not care one bit how much others suffered so long as his own ambitious views were carried out.

Long, however, though he reigned, at last he died and was buried; but his tomb was a mean one in comparison with his father's. Speaking of this tomb, Villiers Stuart relates a tradition that Cambyses, after conquering Egypt, in order to avenge the wrongs inflicted upon the Persians by Rameses, "broke open his mausoleum, shattered his granite sarcophagus, tore his mummy limb from limb, and scattered the remains on the surface of the desert, the most dreaded fate that could befall an Egyptian, for they believed that their resurrection depended upon the integrity of their bodies being maintained inviolate."

This statement we now find is not correct, for the mummy of Rameses is entire in the Boulak Museum; but it can well be understood how such a tradition got circulated, for when the tomb of Rameses was found, his mummy was not there, and all sorts of stories would be invented to account for its absence. What really seems to have happened was this, that towards the close of the Twentieth Dynasty Egypt fell into a state of considerable social disorder and insecurity, and one of the many forms in which crime flourished was robbing the tombs. From time to time the mummies of the ancient kings were placed in tombs less easy of access than their own,

and thus more secure against the assaults of robbers. Belzoni nearly seventy years ago, as I have stated, found the beautiful alabaster sarcophagus in Seti's tomb empty, and the lid shattered to pieces. The same thing was found to be the case in the tomb of Rameses, and, no one knowing where the remains had been placed, it was concluded they had been destroyed. In 1881, however, as I have mentioned before, the most wonderful event happened, which surprised and deeply interested the scientific and literary worlds, when Maspero and Brugsch Bey displayed such an amazing amount of tact and ingenuity in discovering the hiding-place where the mummies of these ancient kings had been concealed probably for thousands of years.

At Deir-el-Bahari, near to Thebes, a long way up the mountain-slope, at the top of a high limestone cliff and behind a great rock, a tomb had been cut by an early king of the Twenty-first Dynasty, and which, quite contrary to the usual Egyptian custom, was used as a family vault. The entrance to this tomb, as I stated in the last chapter, is down a perpendicular shaft some six feet square and forty feet deep, at the bottom of which there is a passage running westwards for twenty-five feet, and at the end of this another passage runs northwards right into the heart of the mountain, terminating in a sepulchral chamber twenty-three feet long, thirteen feet broad, and six feet high. Brugsch Bey caused himself to be let down this shaft, and, on exploring the passages and chambers, found the long-lost mummies of the following important personages of the Seventeenth Dynasty: —King, or rather Prince, Sekenen-Ra; Taaken, whose story I related in the last chapter; also his Queen Ansera; the Queen of Aahmes, Nefertari; also the mummies of King Amenophis I., Thothmes II., and Thothmes III. of the Eighteenth Dynasty, and those of Seti I., Rameses II., and Rameses III. of the Nineteenth Dynasty; and the

mummies of King Pinetem and of Pinetem the High Priest,[1] besides some members of the Her-Hor family.

Brugsch Bey's excitement and joy at the discovery of these mummies could not be expressed in words, nor, indeed, could that of Egyptologists and historians throughout the world. The greatest excitement of all, however, took place when they were unrolled, on which the historical fact alluded to in the last chapter was disclosed, which would never otherwise have been known—viz., that Sekenen-Ra was killed on the battle-field.

Sekenen-Ra and Pinetem lived quite 700 years apart, or at an interval about equal to that which separated the time of William the Conqueror from that of William III., and yet their mummies were found together in the same vault, besides those I have mentioned, and such numbers of others, that Brugsch says he was quite staggered at the sight.

In this secluded vault there were placed for safety the mummies of the two great yet cruel kings, Seti I. and Rameses II. They had both been in their own tombs until, at least, the time of Rameses III.; for inscriptions upon the mummies show that from time to time properly appointed officials visited the royal tombs, and reported upon their condition. It seems most probable that Pinetem, when king, had them thus secretly removed to his secluded tomb, where they have been ever since. I think this would be a suitable place to introduce a portion of a papyrus roll now at Turin, which is said to be the last copy of "The Book of the Dead." The illustration (Fig. 81) is taken from the 125th chapter, and is a representation of the judgment of the dead in the nether world. The departed soul stands by the side of a column; in one scale is placed his heart in a vase, in the other a figure of Truth (a goddess wearing an ostrich feather). Anubis and Horus watch the weighing, and

[1] See pp. 406 and 407.

should the heart balance the statue of Truth it is considered satisfactory, and Thoth-Hermes restores the heart to the justified soul, declaring that it has been found true.

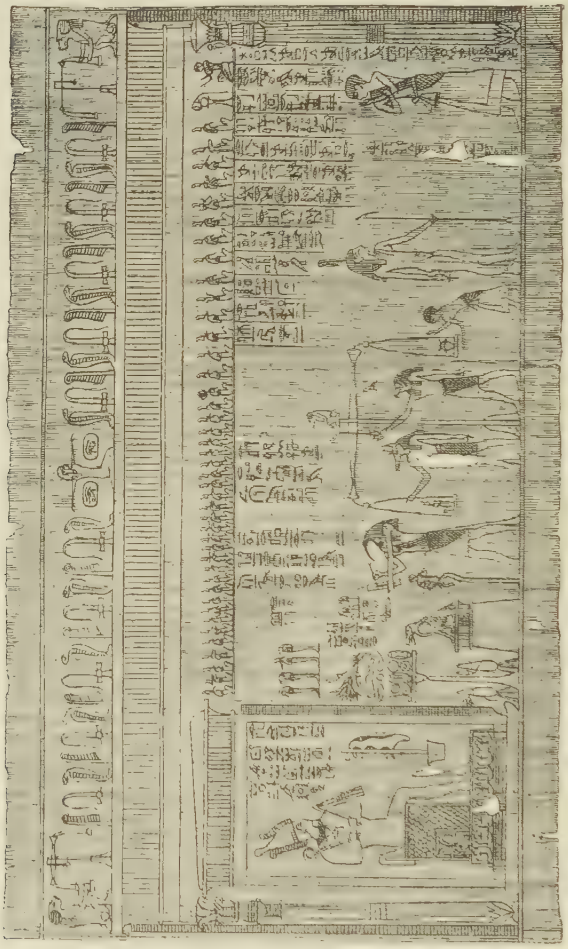


Fig. 81.—Trial Scene from "Book of the Dead" at Turin.

Osiris, as president of the subterranean court of justice, opposes the justification of the dead man, who must declare himself innocent of as many crimes as there are bystanders

assisting at the judgment, and these are represented sitting in a long row above the scales.

This 125th chapter sets forth all the forty-two asseverations to be made by the soul, each commencing "I have not."

Ebers, who describes this papyrus roll, says that the moral

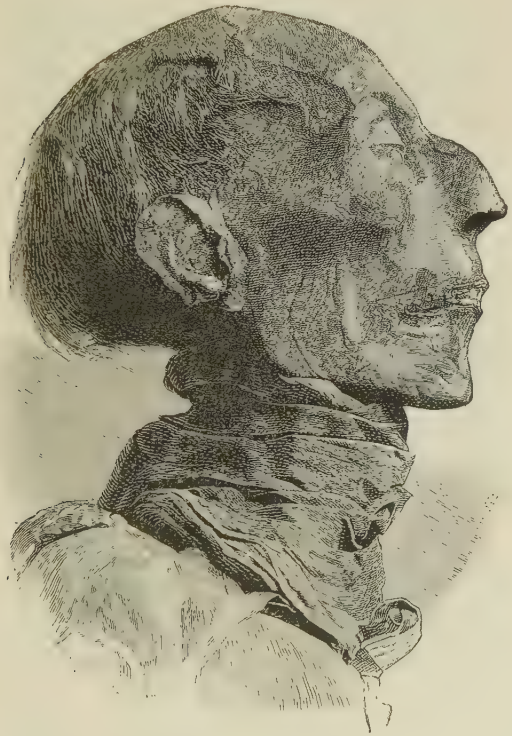


Fig. 82.—Head of Mummy of King Rameses II.

principles here laid down show a close affinity to the Mosaic law: which again proves, as I said before, that the law had been given to man anterior to the time of Moses, but was confirmed in a most solemn manner from Sinai's top.

In reference to this subject I want to call attention to a most important matter. I saw in a church not long since a

representation of the Archangel St. Michael with a pair of scales in his hand; in one scale there was a nude figure of a man kneeling, and in the other a woman; the man was weighing the heavier of the two. My readers will at once see that this was only another version of the Egyptian mytho-



Fig. 83.—Rameses II. (*From a statue at Turin.*)

logy; St. Michael being substituted for Anubis, and a woman for the goddess of Truth. I turned to Mrs. Jameson's work on "*Sacred and Legendary Art*," and there found several similar representations of this archangel, and under one of them these words:—"*St. Michael as Angel of Judgment and Lord of Souls* (Justice of Ghent)." It almost shocked me to think that such a perversion of the teaching of our Holy Bible

should have taken place in a Christian country, for from the prophecy of Enoch down to the Revelation of St. John we are distinctly told that the Lord Jesus Christ will be the Judge. Mrs. Jameson's statement, therefore, represents a belief that must surely be idolatrous and sinful.

Fig. 82 is from a photograph of the mummified head of Rameses II., to which some of the statues of this king bear a strong resemblance, the one at Turin (Fig. 83) especially showing the aquiline nose.

I think some lines of Shelley are very applicable to the downfall of this proud and boastful Rameses:—

> "I met a traveller from an antique land,
> Who said: Two vast and trunkless legs of stone
> Stand in the desert. Near them on the sand,
> Half sunk a shattered visage lies, whose frown,
> And wrinkled lip, and sneer of cold command,
> Tell that its sculptor well those passions read
> Which yet survive, stamped on those lifeless things,
> The hand that mocked them and the heart that fed;
> And on the pedestal these words appear:
> 'My name is Ozymandias, king of kings;
> Look on my works, ye Mighty, and despair!'
> Nothing beside remains. Round the decay
> Of that colossal wreck, boundless and bare,
> The lone and level sands stretch far away."

Isaiah intensifies this humiliation by prophesying of his being even cast out of his grave, as I have shown was the case. I will then conclude this chapter with the prophet's words:—

"*They that see thee shall narrowly look upon thee, and consider thee, saying: Is this the man that made the earth to tremble, that did shake kingdoms, that made the world as a wilderness and destroyed the cities thereof; that opened not the house of his prisoners? All the kings of the nations, even all of them lie in glory, every one in his own house. But thou art cast out of thy grave, like an abominable branch, and as the raiment of those that are slain.*" (Chap. xiv. 16-19.)

CHAPTER X.

The Exodus.

We left Moses in Midian in our last chapter; he had been invited to dwell with Reuel, who after a time gave him Zipporah, one of his daughters, to be his wife. It is more than probable that Moses served Reuel some years before this took place, and he might have had an agreement similar to that of Jacob in reference to a share in the property, for those old chiefs did not fail to give their daughters a dowry in proportion to their own wealth. By-and-by Moses has a son, whom he called Gershom, meaning "expulsion," "*for he said, I have been a stranger in a strange land.*" Poor man, he felt his exile from his father's house, though he had been welcomed, honoured, and received into a chief's family, where he was both trusted and loved. Doubtless he still remembered his beloved mother so far away, his kind and good father, and his affectionate brother and sister. He would also remember his royal mother by adoption, and all the kindness he had received from her; nor would he forget the high civilisation of Egypt, which formed a strong contrast in his mind to the simple unsophisticated life of the desert. He had been also accustomed to look from his infancy upon the green plains of the Delta, and upon the temples, palaces, canals, and ships of active and bustling cities; now instead of the Nile abounding with water, he would see parched-up watercourses and arid rocks. The inhabitants, also, must have seemed strange to him, both in person and

manners. Hence we can quite understand that a shade of sadness would come over him when his first son was born. I think Moses might have been with Reuel some ten or fifteen years before this event happened, for Gershom was evidently young when Moses set out on his journey back to Egypt, and I think that Eliezer was born after God had appeared to him in the burning bush and had told him what He would do for him and his people in Egypt, for this second name is the reverse of the first. Moses apparently named Gershom in a fit of deep depression, but now his heart is glowing with gratitude to God for his deliverance from Pharaoh, and probably the prospect of his return to be the instrument of delivering his people filled his heart with joy, notwithstanding his apparent shrinking from so responsible an undertaking. So he calls his second child, Eliezer, meaning "My God is help," saying: "*The God of my father was my help, and delivered me from the sword of Pharaoh.*"

The words are so touching—"*The God of my father*"—not the gods of the Egyptians, but He Whom my father Amram worshipped, and taught me when a child to adore, Doubtless Moses also thought of his great ancestor Abraham, of whose faith and obedience he was well aware. I feel sure, however, that his beloved parents in Egypt were uppermost in his mind when he said this. It is most likely that he had often heard from home, his brother Aaron would have been sure to have sent trusty messengers to him from time to time to inform him how matters were going on, and perhaps he even occasionally visited his brother in the land of Midian. For when Moses pleaded his want of eloquence he quite admitted the fluency of Aaron, although forty years had elapsed since they had dwelt together.

We find that God was angry with Moses for offering an objection in reference to his capabilities; yet Jehovah was very long-suffering towards him, and told him He would send

Aaron to meet him. Now another good trait of character on the part of Moses comes to the front. His father-in-law Reuel had evidently died, and his brother-in-law Jethro had taken his place, both as priest and prince; Moses acknowledges his chieftainship, and asks permission of Jethro to allow him to return to his brethren. He might have said, God has told me to go, and I must pack up at once and be off; but he shows his allegiance to his brother-in-law, though perhaps younger than himself. I must here just notice that I have considered Jethro as brother-in-law rather than father-in-law, as mentioned in Exodus iii. 1, and xviii. 1, for the word חֹתֵן (*khōtan*) signifies "related by marriage," and might mean either. The former, however, would appear more probable, from the great difference between the names Reuel and Jethro, as well as from the fact that Zipporah is called Moses' wife, not Jethro's daughter, seeming to show that he was her brother. Probably Reuel had died at a good old age, leaving his son his property and position.

The reply of Jethro to the request of Moses is short but most expressive, "*Go in peace.*" No objection whatever is offered, but at once a parting blessing is given.

Some writers describe Moses as going back to Egypt a poor man, with only one ass, upon which he placed his family, and trudged along by its side. This is certainly a mistake, for it is not "an ass" in the original, but הַחֲמוֹר (*hă-khămor*), 'the ass,' and as the singular of a substantive with the definite article is sometimes used for the whole genus, there can be no doubt the plural "asses" is here meant. In the same way, we ourselves often use a singular noun for one of multitude, as "the horse" and "the foot" of the army. Moses was a wealthy man in Egypt, and would certainly, as I have before said, have taken some of his wealth that was portable into Midian, and during forty years' sojourn with the chief he had doubtless accumulated property

as Jacob did. Moreover, his eldest son was at least a young man of twenty, and Eliezer perhaps an infant in his mother's arms; they could not, therefore, have all ridden upon one ass, but a number of asses was doubtless used for the party; Zipporah, as the daughter of a great chief, would also have her maidens and attendants, and Moses his servants and retainers; they must, too, have had camels to carry the tents required for the halting-places; indeed, it would have been a cavalcade similar to that of Jacob, only Moses would not have taken his cattle and flocks with him. Those he would leave under the care of his brother-in-law until he returned.

When they came to the first resting-place—for it should not have been translated an *inn*—a circumstance occurred, the account of which (Exodus iv. 24) is a little obscure. It seems, however, to be this, that Moses and Zipporah had neglected to circumcise their younger son, and in order to call their attention to this breach of the law, a severe illness had come upon Moses, which he knew was sent as a punishment for their neglect. It also appears that the omission had occurred from Zipporah's aversion to the rite; for she shows a considerable amount of temper, which led Moses to send her back with the two children to their home in Midian, where they might remain under the care of Jethro until his return. Doubtless he was right in doing this; for his mission to Egypt was a very responsible one, and might have involved his family in some danger, therefore they would be safer under the care of their Midianite relatives, and Moses would be more free to carry out the work which God had assigned him.

The text does not, at first sight, make it clear whether Moses or the child was struck with the severe sickness; but as Moses did not take a part in the circumcision of the child, it is evident that he was too ill to perform the rite; and thus God taught him a lesson of obedience to the law, even when

on his way to set his brethren free from the Egyptian thraldom.

The next interesting incident was the meeting of the two brothers. Aaron had been told by God to go out to meet Moses. When they had parted they were both in the vigour of manhood: now they were both grey-haired men, but still hale and hearty; their eyes bright, and their bodily strength in no way abated. One could almost see them approaching each other, quickening their steps, and presently meeting in fond and loving embrace. Each would tell the other all the news; Aaron would inform his brother what had passed, since his absence, in their dear old home, and whether their parents were still living, and, if so, what was their state of health. Miriam would come in for a large share of their talk, for was she not the elder sister who had watched over Moses in the bulrushes? Then Aaron would relate his own marriage, and tell of his children and their doings. Lastly, the new Pharaoh and his cruelties would occupy their attention, which would lead Moses to tell his brother all that God had commissioned him to say and do. We can believe that this conference took place in Moses' tent, and lasted, perhaps, far into the night; then on the morrow they set out together for Egypt, to inform all their people what God was about to do for them, and to carry out their instructions in reference to Pharaoh, of whom we will now speak.

I have, in my last chapter, mentioned the long reign of Rameses II., spreading over sixty-seven years; we can, therefore, quite understand that many of his children would die before him. His fourteenth son, however, outlived him and ascended the throne, under the names of Menephtah II., Hotep-Hi-Ma (Fig. 84). Some writers think that he might be a man of sixty at his accession; the monuments do not say so, and the accompanying likeness depicts him as a young man, though I think he must have been quite forty,

for the custom of shaving off all hair from the face gave a youthful appearance to the Egyptian kings.



B. M., c. 26.

Fig. 84.—Menephtah II., the Pharaoh of the Exodus.

His face has a pleasing look, but this we cannot depend upon, for the sculptors, like the poets and scribes, were great flatterers. Still, he was the son of a very beautiful woman, Nefertari, the favourite wife of Rameses.

A cast of this will be found close to the Refreshment Rooms in the Egyptian Galleries.

He had already taken part in the affairs of the government during the lifetime of his aged father, and in this capacity he appears on the monuments of Rameses II. by the side of his royal parent. We find from the monuments that Menephtah believed in and practised magic, surrounding himself in his court with professed sorcerers and magicians, which fits in so remarkably with the Mosaic account: "*The magicians did so with their enchantments.*"

Then we have his character portrayed in these ancient writings as an oppressive and unjust judge, irascible and merciless. We also learn from his conduct on various occasions that he was false, hypocritical, weak, vacillating, and accustomed to break his promises without warning or apology —which quite agrees with the character we find of him in our Scriptures, all through the events which preceded the Exodus.

When Moses first went to him, his irascibility was manifested by his orders to increase the burdens of the people, and still more so when on one occasion he drove Moses from his presence with the expression, "*Get thee gone*": an address that was rude, fierce, and uncourteous, and very unlike what any of the Pharaohs of the Eighteenth and Nineteenth Dynasties would have uttered; for with all their faults they used the most polished language on public occasions, and especially when hearing applications for the redress of any wrongs. His injustice and oppressive cruelty towards the children of Israel when he ordered them to collect the straw from the fields, and yet to make as many bricks as when it was provided for them, quite tally with the accounts of him that have come down to us from other sources than the Scriptures, of which I shall speak presently.

I want now to notice what part of Menephtah's reign

it was in which Moses appeared before him, and I think I shall be able to show that it was at the commencement. Though we have no intimation in Exodus of Moses' age when God first spoke to him from the burning bush, St. Stephen, in his remarkable speech before the Sanhedrin or Jewish Council, tells us that it happened after "*forty years were expired*" from his fleeing into Midian. In Exodus vii. 6 it is stated that Moses was fourscore years old when he "*spake unto Pharaoh*," and it is evident that this was in the same year as that referred to by St. Stephen, namely, Moses' eightieth. It will be remembered that several of my previous calculations in reference to Rameses being younger than Moses depend to some extent upon God's telling Moses of the death of Rameses at the time it happened. I say "to some extent," as the difference would be so few years that it would not affect any of the previous reasoning, for it is now agreed by Egyptologists that Menephtah's reign did not much exceed eight years; therefore, if it had been towards the end of his reign when God sent Moses back to Egypt, Rameses would have been only five years old when Moses was born, and therefore neither his daughter nor his wife could have taken the child out of the bulrushes, though an elder sister, the daughter of Seti, might have done so. It seems, however, quite likely that Moses was informed of the death of Pharaoh at the time it took place, though God did not tell him this fact at the first, probably to try his faith, which may account for his shrinking from entering upon a mission fraught with so much personal danger.

It is interesting, however, to note that Moses had decided upon going, and had asked permission of his brother-in-law to depart, before God told him that all the men were dead who sought his life. (Ex. iv. 19.) This trustful obedience on the patriarch's part is constantly manifested throughout

his future career, and led the author of the Epistle to the Hebrews to speak so strongly of his faith.

I shall not say much of the various interviews of Moses with Menephtah, nor of the plagues, because so many excellent dissertations have been written upon them. I would just notice, however, that such afflictions would not be recorded upon the monuments, the inscriptions upon which were devoted to flattering statements in reference to the Egyptian gods, kings, and heroes. The gods would be praised for the benefits they were supposed to have conferred upon the people, but calamities would seldom be mentioned. A victory would be vaunted forth with many exaggerations, but a defeat would be passed by in silence. There is one thing, however, I must notice, that the plagues fell upon the beasts as well as the people. This was doubtless to punish the king and priests for their idolatrous worship of bulls, goats, sheep, dogs, cats, &c. Disease and death came upon these sacred animals just as upon the rest, and that not in the ordinary course of nature, but because Moses had in God's name said it should happen at a fixed time.

I think my readers, when going through the Egyptian Galleries, will be struck, as I have often been, with the great degradation put upon the human form by the Egyptians placing the head of a cat, or of a dog, or of a bird upon the body of a man, as though the heads of these creatures were superior in organisation and surpassed man in intellect.

But we must notice that, as the plague of murrain or rinderpest fell only upon those cattle that were in the field, the sacred animals escaped, for they would all be housed in the temples; but in this we see a special design. Had the murrain fallen upon all alike, it would have been looked upon as an epidemic similar to what had sometimes happened before, but its speciality at a fixed time proved it to be a direct visitation from God. There seems

also to have been another reason why this disease upon the cattle should have been partial, for we find these words in Exodus xii. 12: "*Against all the gods of Egypt I will execute judgment: I am the Lord.*" The sacred animals would be chosen by the priests from amongst the first-born; hence a severe blow to their idolatry would be inflicted when the death of the first-born extended to the cattle, for most of the sacred animals must have died in that one night, and we know the greatest lamentations were made when any of them died; the consternation amongst the priests on that night would have surpassed comprehension, for they would clearly see that if it were known amongst the people that Moses had said that the God of the Israelites would strike them dead, the divinity of such animals would be strongly called in question and their priestcraft would come to nought.

Colenso has raised, as he thinks, a great difficulty as to Moses letting all the people know about the eating of the paschal lamb and the other things to be observed by them on their departure; for he says the text implies that the command was given by God to Moses on the same day that it was carried out by the Israelites; or rather, Colenso adds, after twelve hours; and he writes a whole chapter to show how impossible it would have been to inform two millions of people scattered over the land of Goshen in so short a time. A little careful reading of the story will show that the plagues might have spread over a period of several months, and there might have been an interval of some time between the ninth and the tenth plague on purpose that the people might be making every arrangement for their departure.

When Moses says that about midnight God would pass through the land, and would destroy all the first-born, the hour is mentioned, but not the day; and although afterwards we read in the Authorised Version, "*For I will pass through the land of Egypt this night*" (Ex. xii. 12), it is not a correct

RV translation of בַּלַּיְלָה (*bălăylah*), which means "*in that night*," that is, the future night when God purposed to pass through the land. The Revised Version gives this latter rendering; therefore another difficulty which Colenso raised and laid such stress upon, is brushed away by giving the correct translation of a single word.

Then Colenso points out what he thinks a great inconsistency—viz., that the Israelites were dwelling in houses, because the blood was to be sprinkled on the door *posts*, and therefore they would not have tents prepared for such an undertaking. Also he endeavours to show that they could not have had sufficient camels and other beasts of burden to carry these tents and all their other property, besides the women and children.

He is, doubtless, right about their living in houses; for though at first, I dare say, Jacob's sons lived in tents, afterwards they would have built themselves houses; nor can we conceive their living in tents for four hundred years in such a civilised country as Egypt.

This difficulty, like the last, vanishes by the proof I have just given that God gave them ample time to prepare for their extraordinary departure; and, doubtless, they would be providentially aided in their preparations.

There would be every facility for their providing themselves with tents suitable for their journey, for Rameses frequently marched large armies to great distances, which must have been provided with suitable tents, and therefore tents could easily be obtainable in Egypt. But I must now show that they had the means to purchase these tents, and also vehicles and beasts of burden suitable for carrying them.

Colenso and many other writers have made many erroneous statements, because they have supposed all the Israelites to have been poor down-trodden slaves, and, therefore, without

the means of obtaining the things necessary for such a migration. This is, doubtless, a mistake, for though a certain amount of forced labour was exacted from them, it does not appear that they had been deprived of their property, which must have been considerable. In the first place, Jacob was a very rich man when he came to dwell in Egypt, and during the long life of Joseph his sons would have had every opportunity of greatly increasing this wealth by mercantile transactions with the Egyptians and neighbouring nations; and as they dwelt happily and prosperously in Egypt some 300 years before the oppression took place, they held at the commencement of the Nineteenth Dynasty a position so important that Seti said they were more and mightier than the Egyptians. Though this was an exaggerated expression, it is quite certain that the Israelites could not have been mighty unless they had had at the time considerable wealth; and, indeed, it must also have implied a political and military status.

Doubtless Seti I. crushed a great deal of this, but it would seem most probable that after the adoption of Moses by his daughter, his cruel edict was countermanded, and no more children were drowned; indeed, where could the people have come from if the male infants had all been destroyed? for it must be remembered that the Exodus was eighty years after the issuing of the order to drown all the baby boys.

What I think really happened was that originally a sort of feudal service was required of Jacob's sons, in return for their having so much of the land; that is to say that, instead of paying rent for their land, they undertook to render certain services to the king. This seems clear from the following verse (Genesis xlvii. 5):—

"*And Pharaoh spake unto Joseph, saying, Thy father and thy brethren are come unto thee, the land of Egypt is before thee; in the best of the land make thy father and brethren to dwell, in the land of Goshen let them dwell, and if thou*

knowest any able men of activity amongst them, then make them rulers over my cattle."

In the course of time we can quite conceive that this feudal tenure would become very oppressive, as it had become in France some two centuries ago. There is another passage which seems to confirm this view (Exodus v. 14):—

"*And the officers of the children of Israel, which Pharaoh's taskmasters had set over them, were beaten, and demanded them, Wherefore have ye not fulfilled your task both yesterday and to-day in making brick as heretofore?*"

It is evident here that a certain quantity of work was required from each district, which the chief men of that district were obliged to see carried out. Indeed, this very thing is done in the East to the present day: when a requisition is made on any town or village, the procuring of it is left to the head men, who alone are responsible to the Government, and are punished if they fail to exact the amount required.

Though the Egyptian monarchs were accessible to all their people in the early part of the day, it is evident that these Israelite officers were in a position which enabled them to go in to Pharaoh and speak very plainly to him, as we find in the next verses:—

"*Then the officers of the children of Israel came and cried unto Pharaoh, saying, Wherefore dealest thou thus with thy servants? There is no straw given unto thy servants, and they say to us, Make brick: and, behold, thy servants are beaten; but the fault is in thine own people.*"

By this, I think we see clearly that the labour exacted was of the feudal kind, though it fell oppressively upon all classes. Then we must not for one moment suppose that all the Israelites were engaged in menial employments, for from what we read in reference to the construction of the tabernacle, we must come to the conclusion that many of them were skilled in arts of a very high kind. Take as an instance Bezaleel, of

the tribe of Judah, who was able to work in gold and silver, and in brass, also in the cutting and setting of stones, and wood-carving, and all manner of workmanship. It is true that it is specially mentioned that God gave him this skill, but this must mean that He conferred upon him abilities which enabled him to acquire, when in Egypt, such wisdom, and not that by a miracle he was suddenly endowed with so much skill in such special work, without any previous experience or practice.

With Bezaleel was united Aholiab, of the tribe of Dan, an engraver and a cunning workman, and an embroiderer in blue and in purple, and in scarlet, and fine linen. These two men, being of different tribes, may be considered as representatives of the high art culture amongst the Israelites when in Egypt. The Egyptians greatly valued abilities of this kind, and Rameses in particular did so, therefore we can see in this God's special providence in preparing the people for their future career.

I said just now I believed that the Israelites, from Seti's statement, had obtained a political and social status of much importance. I think many of them held offices in the State as well as among their own people, for the simple reason that men of genius must under all circumstances come to the front; and civilised governments, as those of the ancient Egyptians were, would seek the aid of such men if their loyalty could be depended upon; and there is every reason to believe that the Israelites were loyal to the rulers of their adopted country.

That I am not indulging in imaginary hypotheses in saying thus much is certain, for there is a passage in Numbers i. 16 which confirms it: "*These were the renowned of the congregation, princes of the tribes of their fathers, heads of thousands in Israel.*"

The social position of these men amongst their own

nation is here clearly set forth, but pray notice that they are spoken of as "renowned," and this description of these men was given on "*the first day of the second month in the second year after they were come out of the land of Egypt.*" We must conclude, then, that they had gained their renown in Egypt, and we may suppose that they did so in high official stations. This would lead us to suppose that as Joshua was a middle-aged man when he left Egypt, he had so distinguished himself there that Moses selected him as the chief officer for the important and dangerous enterprise of spying out the land. But how had he distinguished himself in Egypt? Doubtless as an officer in the army, and this undertaking required much of that military skill and tact which Moses knew he possessed, and afterwards so signally displayed, especially when as their Commander-in-Chief he led the people into Canaan.

These circumstances, I think, will brush away the difficulties raised by Colenso, and so many others, in reference to the arms the people possessed when they left Egypt, which there is no reason to doubt were sufficient to enable them to fight their battles on their way to Canaan. In reference to the supposition of Josephus that they obtained their arms from the dead Egyptians, I quite agree with Colenso that such a thing is absurd, for it cannot be supposed that all the men were washed ashore, and as the soldiers would have been holding their swords and spears in their hands when overwhelmed with the rushing waters, they would have dropped them when struggling to save their lives by swimming or otherwise, and such weapons would have sunk to the bottom of the sea, or floated far away, therefore but few arms would have been obtained from the dead Egyptians.

I accept also Colenso's view of the meaning of a passage upon another point—viz., that in the Biblical account where it is stated that "*the children of Israel went up*

harnessed out of the land of Egypt" (Exodus xiii. 18). The word חֲמֻשִׁים (*khămŭshîm*), translated "harnessed," means "armed in battle array;" and Colenso quotes several other texts to prove this; for instance, in Joshua i. 14: "*But ye shall pass before your brethren* ARMED (khămŭshîm), *all the mighty men of valour, and help them.*" The context here shows it to mean "armed for battle." The R.V. also has "*armed.*"

But though I agree with Colenso upon these two points, it will be found that I draw very different inferences. He says, "It is inconceivable that these down-trodden, oppressed people should have been allowed by Pharaoh to possess arms, or, if such a mighty host (nearly nine times as great as Wellington's army at Waterloo) had had arms in their hands, would they not have risen long before for their liberty?" and thus he calls in question the historical accuracy of the Scriptural story.

My view of the case, however, is that this statement of the Israelites' marching out of Egypt *armed* clears up entirely the difficulty of where their arms came from when they fought with Amalek only a month after starting from Egypt! And the various circumstances I have mentioned prove that some of the people must have had arms, and therefore all might have had them, and the Pharaohs who ruled over them perhaps would not have dared to insist upon their surrendering up such arms unless they showed signs of open rebellion, which I do not think they ever did. Moreover, God had promised that they should come out with "*a mighty hand.*" This cannot mean sneaking out like escaped slaves, but rather the bold march of brave men. But I must say a word or two more about their wealth. God had promised to Abraham that they should come out with great substance. I am convinced, therefore, that besides the parting gifts of the Egyptians, they possessed much personal and ancestral property. Of this my readers will be quite convinced if

they will read the thirty-fifth and five following chapters of Exodus.

The profusion of gold, silver, precious stones, and other valuables is most striking. The gold alone used for the tabernacle and its belongings amounted to twenty-nine talents, and as, according to Professor Poole's estimate, a talent was equal to 10,000 shekels, and each gold shekel worth £1 2s. of our money, the value of these twenty-nine talents of gold would be £320,000. The silver would be worth at least £40,000; and the fine linen, embroidery, valuable furs, precious stones, &c., could not be worth much less than £100,000 more, for the stones were large enough to have the names of the twelve tribes engraved upon them. Upon this estimate, it would seem that property worth nearly half a million was given as an offering to God for the construction of the first public place of worship and its appurtenances.

In reference to the gifts of the Egyptians, most unfortunately, as I have noticed in "*Moses and Geology*," the word שָׁאַל (*shāal*) in the Authorised Version is translated "borrow," which gives an erroneous idea of the meaning of the passage. It should have been rendered "ask," as it is now rendered in the Revised Version. The valuable articles were presents, not loans, and they were also given in perfect good-will, for it says: "*The Lord gave them favour in the sight of the Egyptians, so that they gave them what they asked.*" From this and other passages it would seem that the Israelites were popular with the Egyptian people, which feeling doubtless was hereditary from the time of Joseph, and would be another reason why the Pharaohs who oppressed them with feudal labour did not attempt to disarm them, nor to deprive them of their property.

On the fifteenth day of the month Abib, at early dawn, the Israelites were ready for their departure. During the night

an urgent message had been sent to Moses and Aaron from Pharaoh, telling them to depart at once with the children of Israel out of the land, and to take with them their flocks and their herds. The final words of this urgent message must be specially noted, for we find Pharaoh is so humiliated at last that he actually adds to the message, "*and bless me also.*" When one reads this a feeling akin to pity springs up in the mind, but we soon find that such softening of heart was only temporary. In a very short time all his former bad propensities returned.

So much has been written in reference to the route taken by the Israelites that I need not dwell upon it; but I feel I must notice the large number of males (about 600,000) that are mentioned as constituting this migratory body, which, with women and children, would make up a total of not much less than 2,000,000. Colenso and others object to these large numbers for various reasons, one being that the time the Israelites had been in Egypt would not be sufficient for such a population to have accrued from the seventy persons who went down with Jacob. But if my readers will carefully examine the forty-sixth chapter of Genesis, from verse 8 to verse 27, they will find only two women mentioned to make up this number seventy—viz., Jacob's daughter Dinah and his grand-daughter Sera. We must therefore add to the seventy all his daughters and grand-daughters, also the wives of his sons and grandsons, and the husbands of his daughters and grand-daughters, and then to all these must be further added their retainers with their wives and children; so that Kurtz, Ewald, Dean Stanley, Koliath, and others have supposed the entire number to have amounted to several thousands. Suppose we put them at 3,000, then, as some authorities state that population without any checks would double itself every twenty years, this would give us 3,000,000 in only 200 years. The Israelites, however, were 430 years in

Egypt; therefore, if we reckon that under the trying circumstances in which the people had been placed during the reigns of Seti, Rameses, and Menephtah there had been great drawbacks to their increase, we might consider that instead of doubling their numbers every twenty years, they did so on an average in every forty-five years; we shall still have quite 2,000,000 as a fair increase of the population during the 430 years. That Moses was giving the right number of males as 600,000 in round figures in Exodus, is proved incidentally in the recapitulation of the number of each tribe (Numbers ii.), the adding up of which amounts to 603,550. Such an incidental coincidence could not have happened if there had been much difference in the totals.

That the expression, therefore, "*all the souls*," as used in reference to Jacob and his family, is not equivalent to our "all told," is quite clear, there being only two women mentioned, and it can only mean reckoning the number of the important personages. It will be remembered that I before noticed that it was most probable that both Noah and his sons took their servants with them into the ark, as is stated on the Assyrian tablet.

Then as to the marshalling of such an enormous host, of which Colenso makes a great difficulty, we must remember that God was their Divine General and "*led them forth*," which ought to be a sufficient answer to all objections. But, apart from such Divine aid, we know that in ancient times very large armies were marched to great distances. It is said that that of Xerxes amounted on one occasion to 1,000,000.

But what is still more *à propos* of this point, is a circumstance referred to by Dean Stanley, in his "*Lectures on the Jewish Church*," in which he says that during the last century, under the cover of a single night, a whole nomadic tribe of Tartars, numbering *four hundred thousand*, withdrew themselves from Russia, and made their way over several

thousands of miles of steppe, from the banks of the Volga to the confines of the Chinese Empire, and they took with them their entire families—women, children, and slaves—as well as their herds of cattle and sheep, their horses and their camels.

This took place in 1761, in the reign of Elizabeth Petrowna, who followed them with her artillery. Nevertheless, they succeeded in getting safely to the confines of China, where they were received with hospitality by the Emperor, and protected from the Czarina's vengeance.

The great difference between this flight of the Tartars and that of the Israelites was that the former were pursued at once, whereas the latter were sent away, and for the time there was no intention of pursuing them; hence they could quietly and peaceably arrange all their baggage, and make special provisions for the old and sick.

Then it must also be remembered that God was visibly present with them, and preceded them in the cloudy pillar. How it must have comforted and cheered the weary and faint-hearted to have looked towards that brilliant white cloud in the day-time, and the luminous pillar by night! The Christian, when by faith he feels God's presence with him in his various trials and labours, is greatly cheered; but what a sensation of perfect confidence must the actual sight of that Divine presence have produced in the hearts of the Israelites! Moreover they had not any occasion to ask the way, nor had their leaders any doubt as to which course was the best; they had only to see that the people followed that wondrous cloud.

At length they came to the edge of the wilderness, and then were told to turn and encamp before Pi-hahiroth, between Migdol and the sea, over against Baal-zephon. Here in this *cul-de-sac*, with the desert on one side of them, the Red Sea on the other, and the impassable mountain-chain of the Jebel Attakah in the front, the host of Israel took up its position as commanded about five days after it had set forth. The

position was an extraordinary one, and one that such a leader as Moses would not certainly have chosen if he had not been specially directed by God to do so.

But let us return to Egypt and take a glance at what is going on there. Pharaoh has somewhat recovered from the first shock caused by the loss of his son, and he finds that the plague does not continue; his priests also most probably persuade him that this is due to their intercession with the gods. Then he drives out to see what Goshen looks like now the Israelites are gone, and emptiness and desolation are on every side. Presently he comes across some important public works, which he hoped to have finished as a memorial of his reign, and they are all at a standstill for want of labourers. A reaction takes place in his mind; he begins to regret having allowed these people to depart, and turns to his ministers and servants and says (Ex. xiv. 5): "*Why have we done this that we have let Israel go from serving us?*" At once (verses 6, 7) he orders his own war-chariot, and the 600 others in the royal barracks, as well as any other chariots that were at hand, to be got ready immediately, with all the available infantry, for the pursuit.

Here we must not take "*all the chariots of Egypt*" to mean the entire chariot-force of the king, but only those that could be readily summoned. It would have taken weeks, and indeed months, to have collected together all the forces scattered over the country, which in the time of Rameses amounted to a very large number; Diodorus says that he had 27,000 chariots, and Herodotus reckoned the armed force of Egypt to be 410,000.

Though both these numbers may be exaggerations, we are sure that the army of Rameses was very large, and, as I believe that the Exodus took place soon after his death, they would most probably still be at Menephtah's disposal.

There is, perhaps, a little difficulty in reference to the

horses which requires explanation, for the deadly plagues are said to have fallen upon the horses as well as the cattle. The murrain, or rinderpest, had happened some time before, perhaps months, and doubtless, on the removal of the plague, all the beasts that had not died were miraculously healed, or otherwise such a plague would not have ceased. Then it must be noticed that the animals that were killed by the hail were only those that were in the fields, whereas these war-horses would, doubtless, have been carefully stabled, and therefore would not have suffered.

We read in verse 9 that "*all the horses and chariots of Pharaoh, and his horsemen, and his army overtook them encamping by the sea;*" therefore the entire force of horse and infantry came up together, and a dreadful sight it must have been to the Israelites; for though, as I have noticed, they had arms, and marched out of Egypt in battle array, they were just then so encumbered with their families, their household goods, and all their travelling paraphernalia, that they would have been but a poor match for an onslaught from these terrible war-chariots, so that they cried out in agony.

From the context it is evident that it was evening when this event took place, and Pharaoh, sure of his prey, gave instructions for the camp to be pitched, and the attack to be made in the morning.

Now the Israelites saw the pillar of cloud moving slowly to the rear, and at first it might have seemed to them that God was indeed forsaking them; but no, it soon stood still between the two hosts, and a brilliant light emanated from the side next the trembling people, whereas on the side next to Pharaoh it frowned darkly, and filled his army with consternation, so that not a single Egyptian ventured towards the Israelite camp. Depend upon it, there was but little sleep on both sides on that dreadful night. The Israelites were sure that their adversaries would be down upon them as soon

as it was light, and that from them there would be no escape. The Egyptians were "*troubled*" with the thunder and the lightning proceeding from the dark cloud which they saw in their van. Poor Moses was beset on all sides by bitter reproaches from the people, and he cried out unto God, Who rebuked him by telling him that it was a time to act and not to cry.

He was then required to instruct the people to be ready to march through the bed of the sea, which should by a miracle become dry for them to pass over; and as soon as it was light they all saw the wide passage, which with as little noise as possible they essayed to cross.

It is not unlikely that the miraculous light afforded by the cloud enabled them to start even before the day dawned, whereas a miraculous darkness might have pervaded the Egyptian camp. One thing is certain, that they had all left the shore and were on their way to the other side before the Egyptians were ready to pursue them. For when the darkness cleared away, the Egyptians saw the Israelites at a distance, making their way to the other side. Not stopping to consider whether this unexpected path were a natural phenomenon or a miraculous circumstance, Pharaoh ordered the royal regiment of chariots to get ready at once and pursue them, whilst he would follow with the infantry. At first the chariots found the ground quite firm under them, but when they were all fairly in the passage it became soft in an unexpected and remarkable manner, and the chariot wheels sank so deeply into the ooze that the charioteers could scarcely make any progress. Our version says God "*took off their chariot wheels,*" but the Septuagint renders it, "the wheels became entangled," which I think gives the correct meaning.

This sudden softening of the ground the men saw was miraculous, and cried out to one another: "*Let us flee from the face of Israel, for the Lord fighteth for them against the*

Egyptians." But it was too late for them to return ; Moses at God's bidding stretched out his rod, and the waters came rushing on from both sides, and surging and boiling, overwhelmed them all. What a fearful struggle was that! The horses, harnessed to the chariots that had become almost fixtures in the ooze, madly reared and plunged for a short time, and then succumbed to the waters. The men encumbered with their armour could not swim, and so each sank to the bottom like a stone, and probably in one short half-hour all was over.

Standing aghast upon the African shore, Pharaoh, with the remains of his army, saw this terrible catastrophe. They could hear the cries of the men and the wild snortings of the horses, but could render no assistance. That proud yet weak and vacillating king was at last compelled to acknowledge the sovereignty of Jehovah, against Whom he had so many times openly rebelled. Thus God, as He had foretold to Moses, had "*honour upon Pharaoh, upon all his host, upon his chariots, and upon his horsemen.*" Pharaoh struck his camp and returned to the capital a humbled but not a better man, as we shall see in the sequel.

On the further shore a very different state of things existed. The Israelites, when they had witnessed the awful sight and had seen some of the bodies of the charioteers washed on shore, were convinced that their enemies had been drowned by a direct act of God's sovereign justice, and they "*feared the Lord, and believed the Lord and His servant Moses.*" Now they were ordered to go and pitch their camp a little way from the shore, for before leaving this spot Moses purposed holding a great open-air thanksgiving service, for which purpose he composed a song and had copies made and circulated amongst the people, that they might all join in the grand service. Probably it took several days to prepare for this important festival, for both men and women were trained to take their parts in the coming worship and song.

On that memorable day all the men were marshalled in ranks with the strictest military precision, as the Arab tribes of Egypt and Arabia are at the present time when assembled for worship. The women following Miriam arrived at the appointed place of worship in solemn and joyous processions, playing upon timbrels and dancing their sacred dances. Then Moses standing at the head of the men, Miriam at the head of the women, commenced the song, the Revised Version of which I will give, with Canon Rawlinson's divisions:—

I.

"I will sing unto the Lord, for He hath triumphed gloriously:
The horse and his rider hath He thrown into the sea.
The Lord is my strength and song,
And He is become my salvation:
This is my God, and I will praise Him;
My father's God, and I will exalt Him.
The Lord is a man of war:
The Lord is His name.
Pharaoh's chariots and his host hath He cast into the sea:
And his chosen captains are sunk in the Red Sea.
The deeps cover them:
They went down into the depths like a stone.

Chorus by Miriam and her Maidens.

Sing unto the Lord, for He hath triumphed gloriously:
The horse and his rider hath He thrown into the sea.

II.

"Thy right hand, O Lord, is glorious in power;
Thy right hand, O Lord, dasheth in pieces the enemy;
And, in the greatness of Thine excellency,
Thou overthrowest them that rise up against Thee.
Thou sendest forth Thy wrath; it consumeth them as stubble:
And with the blast of Thy nostrils the waters were piled up,
The floods stood upright as an heap;
The deeps were congealed in the heart of the sea.
The enemy said,
I will pursue, I will overtake, I will divide the spoil:
My lust shall be satisfied upon them;
I will draw my sword, my hand shall destroy them.
Thou didst blow with Thy wind, the sea covered them:
They sank as lead in the mighty waters.

CHORUS.

Sing unto the Lord, for He hath triumphed gloriously:
The horse and his rider hath He thrown into the sea.

III.

"Who is like unto Thee, O Lord, among the gods?
Who is like Thee, glorious in holiness,
Fearful in praises doing wonders?
Thou stretchedst out Thy right hand,
The earth swallowed them.

CHORUS.

Sing unto the Lord, for He hath triumphed gloriously:
The horse and his rider hath He thrown into the sea.

IV.

"Thou in Thy mercy hast led the people which Thou hast redeemed:
Thou hast guided them in Thy strength to Thy holy habitation.
The peoples have heard, they tremble:
Pangs have taken hold on the inhabitants of Philistia.
Then were the Dukes of Edom amazed;
The mighty men of Moab, trembling taketh hold upon them;
All the inhabitants of Canaan are melted away.
Terror and dread falleth upon them;
By the greatness of Thine arm they are as still as a stone;
Till Thy people pass over, O Lord,
Till the people pass over which Thou hast purchased.
Thou shalt bring them in, and plant them in the mountain of Thine inheritance,
The place, O Lord, which Thy hands have established.
The Lord shall reign for ever and ever.

CHORUS.

Sing unto the Lord, for He hath triumphed gloriously:
The horse and his rider hath He thrown into the sea."

This must have been the greatest open-air service that was ever held in thanksgiving to Jehovah—Israel's God and ours. So intensely interesting must have been the sight, that words will not suffice to describe this nation of men, and nation of women, responding to each other in strophe and anti-strophe in all the fulness of joy, with the highest religious enthusiasm,

accompanied with the perfection of musical cadence, and with timbrels and dances, resounding over "Egypt's dark sea," like the voice of many waters, and as the voice of a great thunder, and as the voice of harpers harping with their harps.

This music they had learnt in Egypt, where it seems to have been brought to considerable perfection, and certainly the structure of some of the Egyptian instruments was very artistic and beautiful, of which Fig. 73 is an excellent specimen.

I have said that Menephtah had to return to Egypt much humbled but not a better man, for he still showed himself to be cruel at heart, and of a mean disposition. He has not transmitted to posterity either grand buildings or grand temples; but he has been found out in the base trick of cutting upon the structures of other kings his own cartouche, sometimes even defacing that of the royal builder, and having his own cut in its place, which, in some instances, was so badly done as to make the fraud manifest. So senseless was he in this folly, that he had even had his cartouche (which corresponds to our royal shield) cut upon the works of his predecessors as far back as the Twelfth Dynasty, and, stranger still, placed it upon structures erected by the Hyksos kings.

Not only are there but few monuments of his, but the inscriptions of the early part of his reign for the most part only commemorate his existence, and afford little or no information of historical value. A little later on, however, there is one of great importance, which Menephtah caused to be chiselled on the inner side-wall of one of the southern forecourts of the great temple of Amon at Api. This inscription is, unfortunately, much injured in its upper portion, but sufficient is left to give us a further insight into Menephtah's character.

My late esteemed friend, Dr. Birch, has given a trans-

lation of this inscription in "*Records of the Past*," Vol. IV., pp. 39 *et seq.* It announces to us the irruption of the Lybians and their allies into Egypt, who were driven back by the Egyptian troops but not by the king, for he sent to the battle-field some of the old generals of his father's army, and stayed at home himself. Then, on the inscription, in order to make an excuse for his cowardice, he pretends that the god Phtah appeared to him in a dream, and told him not to go personally into the battle. Dr. Birch translates the passage thus:—

> "His Majesty saw in a dream as it were a figure of the god Phtah, standing to prevent the advance of the King. It was as high . . . It said to him, 'Make a stand.' It gave him the scimitar. 'Do you put away the dejected heart from you.'"

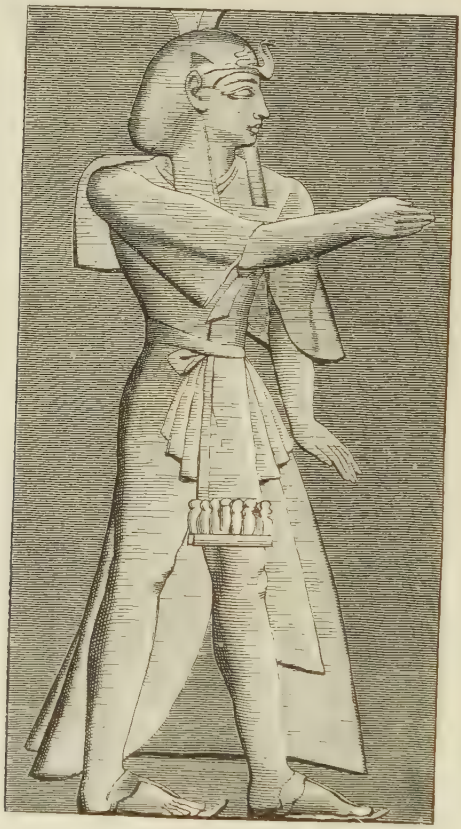
Brugsch Bey translates it:—

> "Then His Majesty beheld in a dream as if the statue of Phtah which is placed at the [gate of the temple] stepped down to Pharaoh. It was like a giant. [And it was] as if it spoke to him —'Remain altogether behind,' and handing to him the battle-sword —'Mayest thou cast off the lazy disposition that is in thee.'"

It will be noticed that these two independent translators correspond entirely as to facts, but Brugsch has added a few words which he considers are implied, and what Dr. Birch translates as "dejected heart," he renders "lazy disposition."

Some think that this war with the Lybians preceded the departure of the Israelites, but I feel convinced that it happened afterwards, and that his "dejected heart" was caused by the destruction of 600 of his chariots in the Red Sea, so that he feared for his personal safety. But whether it was before or afterwards, we must score a triumph over those opponents of the Biblical story who say that Pharaoh like his predecessors would have accompanied his army into any danger, and therefore would have gone into the Red Sea with the chariots and would have been drowned, contrary to the evidence of the monuments. Here we see that Menephtah

was not like his predecessors a brave man, but tried to conceal his cowardice in not accompanying his army to the Libyan battle-field by a pretended dream.



B. M (Lepsius.)

Fig. 85.—Full-length Statue of Menephtah II.

The inscription, like all others of a similar character, is full of boastful epithets, and, doubtless, like those of other Egyptian inscriptions, gross exaggerations; still the Egyptian army was successful, and Menephtah gave instructions for horrible cruelties to be inflicted upon the conquered.

There is in the First Egyptian Room a full-length figure of Menephtah when a prince, which is worth seeing, as it is the full size of the original sculpture. The accompanying engraving (Fig. 85), from Lepsius, doubtless represents him about the same age as the bust I have given on page 353.

Authorities differ as to the length of his reign, but the monuments do not tell us of anything that happened after his eighth year; it is probable, therefore, that he did not reign much longer than that period; but though short, it was crowded with the most disastrous and miserable events. The priests, however, as usual sounded his praises, frequently attributing to him virtues he never possessed, and had him buried in a gorgeous tomb, which still remains, and has been fully described by Champollion. The plan of the interior, and the sculptures upon the walls, resemble in many respects those of Seti's tomb, which I have described in chapter viii. Unfortunate king though he was, his tomb must have exceeded his father's in grandeur, having highly decorated saloons, and corridors elaborately ornamented with large-size figures of the gods, and the king, beautifully cut on the stone walls. The sacred animals, religious symbols, and other devices are seen in profusion in all directions, whilst numerous hieroglyphic inscriptions extol Menephtah to the heavens, and style this man "an invincible conqueror," and that notwithstanding the remarkable evidence they had had of his vacillation and even of his cowardice.

Thus ends my story of the Exodus, and I trust my readers will see that in this case the monuments in a special manner confirm our Biblical statements, which come out of the ordeal surrounded with a halo of truth more glorious than ever.

CHAPTER XI.

"The Book of the Law."

Of the journeyings of the Israelites through the desert, and the miraculous manner in which they were sustained during forty years' sojourn in the wilderness, I need not speak, as many good books have been written upon these subjects, and it would take up far too much space to do justice to matters of so much importance. I feel, however, that I must notice two of the burning questions of the day—viz., Was Moses the author of the Pentateuch? Are these five books of Divine authority? It is well known that there are some who venture to answer both these questions with a negative, and bring forward arguments which at first sight seem strongly to support their theories. Such arguments might be classed under four general heads—viz., critical, historical, scientific, and moral. Upon these various heads volumes have been written; therefore in one chapter I can only touch upon a few points under each head, and which I shall for the most part confine to the special object of this work. Amongst the *critical* objections to Moses being the author of the Pentateuch, we find it stated that these books give internal evidence that they are not the production of any one author, but consist of a variety of ancient fragments, differing in style and diction, which some later compiler has arranged in order.

That the whole of Genesis was compiled from a number of ancient documents of a fragmentary character is quite true, and it may even be that some of the statements were derived

from tradition. It is also true that the narratives differ in style and diction—so much so, indeed, that they have been divided into Elohistic and Jehovistic; in the former case Elohim only being used as the title of God, and in the latter Jehovah alone, or combined with Elohim, being the appellation used for the Deity. But all this by no means proves that Moses did not compile Genesis. He might have had good reasons for retaining some of the special peculiarities of the narratives to which such objection is made, and there are very interesting circumstances in connexion with some of the histories which go a long way to prove that Moses wrote them, for they show an amount of knowledge of Egyptian manners and customs that only one who had resided in the country could have possessed. Take, for instance, the story of Joseph: who but one acquainted with the peculiarities of Egyptian court life would have mentioned that Joseph stopped to shave himself, although the messengers that fetched him were in great haste? Moses, however, well knew that it would have been an insult to Pharaoh for Joseph to have appeared before him with his beard, as all the Egyptians, including the king, shaved off both the beard and whiskers.

We have now evidence that the stories of the Creation and of the Flood existed long before Moses' time, for we have Assyrian tablets written in cuneiform characters that are considered to be copies of others which date back some 4,000 years B.C. These narratives, however, are so filled with allusions to heathen gods and goddesses that, even supposing Moses had copied from them, nothing but Divine inspiration would have enabled him to have dissociated from such narratives their debased polytheism, and to have given us the stories in so pure and beautiful a form.

Let any one of my readers take Professor Sayce's translations of these two events in his "*Chaldean Account of Genesis*" and compare them with the accounts in Genesis. He will be

struck with the immense difference between them, and will be convinced, as I have been, of the Divine origin of our narratives, and the strong evidence there is that the Assyrian and Egyptian legends are perversions of some original revelation.

Perhaps the most serious of the critical objections are those that refer to the anachronisms that are scattered up and down the five books; such, for instance, as in Genesis xxxvi. 31: "*And these are the kings that reigned in the land of Edom before there reigned any king over the children of Israel.*" It is urged that this sentence must have been written after the Israelites had been governed by kings, and therefore not until David's or Solomon's time.

Then, again, in Exodus xvi. 32-36, it reads thus: "*And Moses said, This is the thing which the Lord commandeth, Fill an omer of it to be kept for your generations; that they may see the bread wherewith I fed you in the wilderness, when I brought you forth from the land of Egypt. And Moses said unto Aaron, Take a pot, and put an omer full of manna therein, and lay it up before the Lord, to be kept for your generations. . . . And the children of Israel did eat manna forty years, until they came to a land inhabited; they did eat manna, until they came unto the borders of the land of Canaan. Now an omer is the tenth part of an ephah.*"

Here we have an historical fact introduced forty years before it happened, for it could not have been known how long the people would eat manna until the end of their journeyings.

Also the explanation that the omer was the tenth part of an ephah would only be likely to take place after the disuse of the omer.

And further, it is found that sometimes names of places that came into use after the Pentateuch was written are substituted for their older names. As in Genesis xiv. 14: "*And when Abram heard that his brother was taken captive,*

he armed his trained servants, born in his own house, three hundred and eighteen, and pursued them unto Dan."

But this name of Dan was not given to that part of the country until after Moses' death, when it was conquered by the tribe of Dan. The words in Joshua xix. 47 are: "*Therefore the children of Dan went up to fight against Leshem, and took it, and smote it with the edge of the sword, and possessed it, and dwelt therein, and called Leshem, Dan, after the name of Dan their father.*"

My answer to these objections is that our translation is from a subsequent edition to that written by Moses, in which the scribes have in several places inserted a few explanatory words and sentences, and given more modern names to the places, that the people might the better understand the text. The explanatory words and sentences, as well as the historical references, were probably first inserted as notes in the margin, but afterwards became incorporated into the text.

A case singularly analogous to this is now before me. Dr. Birch, in 1878, edited a third edition of Sir Gardner Wilkinson's "*Manners and Customs of the Ancient Egyptians*," and in his preface says: "Very little of the original text has been omitted, and only those statements and opinions which the progress of science no longer regards as useful or correct; while new views and facts acquired by the progress of Egyptian research have been embodied in notes or inserted in the text."

Then a little further on he adds: "It has been necessary to make alterations in the orthography of a few leading names, in order to bring the work up to the standard adopted by Egyptologists at the present day."

Here then we find that Dr. Birch has "*inserted in the text*," as well as introduced into notes, facts acquired by the progress of Egyptian research, and he has also altered the orthography of the leading names.

Now suppose a critic, not seeing the title-page or Dr. Birch's preface, should take this book up and say, "This book could not have been written by Sir Gardner Wilkinson, for he died in 1872, and some of the facts *in the text* did not come to light until after that date, also the names of places in the work are not spelt the same as they were in Sir Gardner's lifetime." How absurd such a critic would be thought; and are they not then equally absurd who argue that Moses did not write the Pentateuch, because the names of some of the places which appear in the text are not those that were used in his time?

There are some other passages which would clearly seem not to have been written by Moses, because they are laudatory of himself, such as in Exodus xi. 3: "*Moreover, the man Moses was very great in the land of Egypt in the sight of Pharaoh's servants, and in the sight of the people.*" And in Num. xii. 3: "*Now the man Moses was very meek above all the men which were upon the face of the earth.*" That these passages are interpolations there can be no doubt, and are just such as we might suppose Joshua would have inserted in a copy written by himself or under his direction.

There is another point of criticism that I should like to notice. The books are written in the third person all the way through, as—"*The Lord spake unto Moses;*" "*And Moses cried unto the Lord;*" "*Moses built an altar,*" and so forth. This, however, is no argument against Moses being the author, for it is precisely the same form of composition that was adopted by Julius Cæsar, and is there anyone who would venture to give this as a reason for his not having written the "*Commentaries*"? Xenophon and others wrote in the same manner.

With regard to the historical accuracy of the Pentateuch I need not say much in this place, as so great a portion of this work has already been devoted to the subject.

When speaking of Joseph, it will be remembered that I called special attention to a papyrus roll we have in the British Museum, giving an account of Apepi, the last of the Hyksos kings, and endeavouring to establish monotheism throughout the country. I also mentioned that this papyrus roll was written with pen and ink upon paper in a cursive handwriting, 300 years before Moses was born, and hence for ever is brushed away the presumed historical objection that "writing was not sufficiently advanced in Moses' time for him to have written these five books upon parchment or paper." To those who are well acquainted with this and many other similar facts it seems an absurdity scarcely worthy of refutation, to fix the period of cursive writing long after the time of Moses, but I know it to be a general belief, even amongst men of considerable attainments. It was only a few days ago that I heard it stated as a fact at an hotel by a very intelligent man that such writing was not known till about 500 B.C., and he seemed amazed to hear that some of the papyri in the British Museum dated back so long before Moses' time.

Let me now give a special instance of false reasoning upon this subject. When I was staying in the Isle of Wight a gentleman in my congregation had been reading a book written by Mr. W. R. Greg, entitled "*The Creed of Christendom*," which had considerably unsettled his mind in reference to the historical accuracy of the Bible. He lent me the book, and not having come across it before, I at once set to work to read it carefully. Mr. Greg, in his preface to his eighth edition, when speaking of the sale of the former editions, says: "It is therefore fair to conclude that the work has met a permanent want felt by many of my countrymen which no other writings at the time accessible to them could furnish, and at least temporarily filled a gap in our literature which, so far as I am aware, has not since been otherwise supplied."

Here we have Mr. Greg priding himself upon having met "*a permanent want*," or, in other words, claiming that his exposure of the inaccuracies of the Bible had rendered him a benefactor to his countrymen, in proof of which he goes on to say: "During the period that has elapsed since its publication, moreover, I have received many gratifying and even touching testimonies both from friends and strangers as to the assistance which it rendered them, and the comfort which it suggested to them, when their minds were perplexed and agitated by the doubts and the questions which had disturbed my own."

These touching letters no doubt afforded Mr. Greg much self-gratulation. He had written his book to destroy the confidence that has been placed in Biblical history, and he finds not only that he has succeeded in his endeavours, but that his work has been a source of "*comfort*" to his readers, because they now feel assured that the Bible is not to be depended upon.

It would require many chapters to meet all Mr. Greg's objections contained in his two volumes. One or two statements must therefore suffice as specimens of the whole.

The first I will take from Vol. I., page 19: "The discovery in the Temple of the Book of the Law in the reign of King Josiah, about B.C. 624, as related in 2 Kings xxii., is the first certain trace of the existence of the Pentateuch in its present form. That if this the Book of the Law of Moses existed before this time, it was generally unknown or had been quite forgotten, appears from the extraordinary sensation the discovery excited, and from the sudden and tremendous reformation immediately commenced by the pious and alarmed monarch with a view of carrying into effect the ordinances of this law."

Mr. Greg assumes here that the Book of the Law had been previously "unknown or quite forgotten," because of the

sensation its discovery produced on the king's mind. The answer to this is simple enough. Josiah was only eight years old when he began to reign; his father Amon had reigned two years, and his grandfather fifty-five years. Both these men were gross idolaters. Of Manasseh it is said: "*He did that which was evil in the sight of the Lord, after the abominations of the heathen he built again the high places which Hezekiah his father had destroyed. He reared up the altars of Baal, and made a grove,*[1] *as did Ahab king of Israel; and worshipped all the host of heaven he made his sons to pass through the fire, and observed times, and used enchantments, and dealt with familiar spirits, wizards: he wrought much wickedness in the sight of the Lord, to provoke Him to anger.*" This, then, was the character of Josiah's grandfather; and his father's was just as bad, for we read of him: "*And he did that which was evil in the sight of the Lord, as Manasseh his father did. And he walked in all the way that his father walked in, and served the idols that his father served, and worshipped them.*" (2 Chron. xxxiii. 22.)

Thus for fifty-seven years the two kings neglected entirely the instructions given by Moses, and practised iniquities in direct opposition to God's law. How, then, could this young child Josiah know anything of the Book of the Law, which had doubtless been hidden in Manasseh's reign, by some good priest, in a secret nook of the Temple to preserve it from destruction? And it was not discovered until the repairs of the Temple, in his eighteenth year, brought it to light, and he at once saw how his father and grandfather, as well as the people, had broken all the precepts given by God to Moses on Mount Sinai.

Well might he rend his clothes, and immediately set to work with still greater earnestness to destroy all the idols that his fathers had set up. Josiah's zeal in this respect, so

[1] Asherah.

graphically described in 2 Kings xxii., xxiii., I would ask my readers carefully to peruse, and then say if they think this Book of the Law could have been written to impose upon the young king. I feel sure, on the contrary, they will be struck by the reality of the whole proceedings, and that nothing short of Josiah's being convinced that it was a direct Revelation from God would have induced him to act as he did.

I will now take the second portion of my quotation—"That if this Book of the Law existed before this time, it was generally unknown or had been quite forgotten." Mr. Greg argues that this also was the case, because of the extraordinary sensation produced by the discovery of the copy in the Temple.

The first notice of this book after the time of Moses is in Joshua xxiv. 26: "*And Joshua wrote these words in the book of the law of God, and took a great stone, and set it up there under an oak, that was by the sanctuary of the Lord.*"

Here, then, it is clear that Joshua sent the Levites for the Book of the Law, and added a postscript to it by inserting the solemn covenant in it which he had just made with the people, and it is probable that the whole of the Book of Joshua was included in this sacred document, which I shall presently show was deposited in the Holy Place. There is here also another point of great importance, which is: that as it is evident that Joshua added the solemn covenant to the text written by Moses, so therefore he would be the most likely person to have written the three closing chapters of Deuteronomy containing the account of the last words of Moses and of his death. Greg, and a great number of other writers, make a great fuss about these chapters, and ask whether a man could write an account of his own death? The slightest amount of care would show these objectors their folly. Moses clearly closes his writings with the eighth verse of the thirty-first chapter of Deuteronomy,

where he gives the Book of the Law to the Levites; all that follows is therefore by another hand. Now there is a little incidental circumstance which points clearly to Joshua as the writer of the closing chapters of this book.

It is said in chapter xxxi. that when Moses had composed the song contained in chapter xxxii. he taught it to the children of Israel; and then a little further on (verse 44) we find that "*Moses came and spake all the words of this song in the ears of the people, he and Hoshea the son of Nun.*"

So that Moses and Joshua must have sung it as a duet, whilst the people joined in the chorus. Hence it happened that Joshua had a perfect copy of the song, and added it with the last words of Moses to the Book of the Law of God, either directly after the Lawgiver's death, or when he wrote in it his own last exhortations to the people.

In stating that the Pentateuch, or the Book of the Law, "was generally unknown or quite forgotten" till the discovery of this particular copy in the Temple, Mr. Greg has also quite overlooked the numerous allusions in the Psalms to the facts and teachings of this wonderful book. If my readers will read carefully Psalms lxxviii., cv., and cvi. they will find those Psalms give in the most beautiful poetry the various events recorded in Genesis, Exodus, Numbers, and Deuteronomy, which shows clearly that the writings of Moses were neither "unknown" nor "forgotten."

The writer of Psalm lxxvii. was Asaph, the chief of the choir in David's time, who led the singers "*with cymbals sounding aloud,*" when the ark was brought to Jerusalem and placed in a new tabernacle erected by David, who put into Asaph's hands the Psalm of Thanksgiving (cv.) for him and his brethren to chant.

In Solomon's time also this Asaph was at the head of the musicians when the Temple was dedicated, who were arrayed in white linen, having cymbals and psalteries and

harps, standing at the east end of the altar, with a hundred and twenty priests sounding their trumpets.

This chief of David's choir, then, who wrote an epitome of the Pentateuch, lived about 400 years before Josiah, and Mr. Greg has not noticed it, or surely he would not have thought it possible for an epitome to have been written of a book that did not itself exist.

I will now deal with what Mr. Greg thinks to be an unanswerable argument against the authenticity of the Pentateuch, and in order to be fair towards him, will give his actual words:—"We find that when the Temple was built and consecrated by Solomon, and the ark placed therein (about B.C. 1000), this Book of the Law *was not there*, for it is said (1 Kings viii. 9), *'There was nothing in the ark save the two tables of stone which Moses put there at Horeb.'* Yet on turning to Deuteronomy xxxi. 24-26, we are told that when Moses had made an end of writing the words of the Law in a book, he said to the Levites, *'Take this book of the law and put it in the side of the ark of the covenant of the Lord your God, that it may be there for a witness against you,'* &c. &c.

"This Book of the Law which was found in the Temple in the reign of Josiah (B.C. 624), which was not there in the time of Solomon (B.C. 1000), and which is stated to have been written and placed in the ark by Moses (B.C. 1450), is almost certainly the one ever afterwards referred to and received as the 'Law of God,' the 'Law of Moses,' and quoted as such by Ezra and Nehemiah. And the only evidence we have that Moses was the author of the book found by Josiah, appears to be the passage in Deuteronomy xxxi. above cited.

"But how did it happen that a book of such immeasurable value to the Israelites, on their obedience to which depended all their temporal blessings, which was placed in the sanctuary by Moses and found there by Josiah, was not there in the time of Solomon? Must it not have been found there by

Solomon if really placed there by Moses? For Solomon was as anxious as Josiah to honour Jehovah and enforce His law. In a word, have we any reason for believing that Moses really wrote the Book of Deuteronomy, and placed it in the ark, as stated therein? Critical science answers in the Negative."

It will be noticed that the whole of this piece of reasoning is founded upon the supposition that it is stated in Deuteronomy that Moses told the Levites to put the Book of the Law *into* the ark, but it just happens that Moses did nothing of the kind. In the original Hebrew the words are מִצַּד אֲרוֹן (*mitstsăd ărōn*), "*at or near to the side of the ark.*" That is, he told them to put it within the Holy Place and near to the ark, that it might be taken great care of, just as we should place the original copy of a work in the Bodleian Library.

Let us turn to the passage in Deuteronomy x. 5, where Moses put the tables of stone *into* the ark, and we shall find it reads thus: "*And I turned myself and came down from the mountain and put the tables in the ark* [בָּאָרוֹן (*bāārōn*)] *which I had made, and there they be as the Lord commanded me.*"

Even readers who are unacquainted with Hebrew will see the great difference between the words *bāārōn*, used when Moses put the tables into the ark, and *mitstsăd ărōn*, when he ordered the Levites to place the Book of the Law *near* to the ark. The revisers of the Old Testament recognised the error and translated the verse thus: "*Take this book of the law and put it by the side of the ark of the covenant of the Lord your God.*"

Where now is the grand flourish of Greg when he says, "*Critical science answers in the Negative*"? The whole of his so-called "critical science" tumbles to pieces like a child's house built with a pack of cards, and pitiable is his position amongst the ruins after the "*touching testimonies*" he had

received from friends and strangers as to "the assistance" he had rendered them and the "*comfort*" he had afforded them.

Truly absurd as this reasoning of Greg's will now seem to be, it is only a fair specimen of all such critical attacks upon the historical authenticity of the Pentateuch. In reference to the scientific objections and the alleged contradictions between the language of the Mosaic books and the facts of science, I have both in "*Moses and Geology*" and in other portions of this work treated largely of these questions, and therefore I need not discuss them here. It will be easily inferred, after what I have said, that Greg would call in question the stories of the Creation and the Flood; but, like numerous other writers, he has utterly missed his mark by not carefully investigating these subjects. He tells us that the cosmogony of Moses was "the conception of an unlearned man and of a rude age," whereas I trust I have proved in former chapters that Moses was a man of high and scholarly attainments, and that the conception of the Creation as delineated at the commencement of our Bibles is so wonderful and so perfect that it could have had no other author than God Himself.

In the same manner Greg and all his school entirely misunderstand the story of the Flood, for he says that it states in the Bible that "the globe was submerged by rain which lasted forty days, and that everything was destroyed except the animals and Noah packed into the ark." Had Greg studied the Bible more carefully in the original, he would have found it quite consistent with the view that the Deluge was local, and that the animals only of that district went into the ark, and that the carnivora were not included. Also, he has missed the important fact of the waters of the seas having been in all probability tilted over the land by an earthquake. (See chapter iv., page 100.)

The Book of Joshua is so intimately connected with the

Pentateuch, that I feel it would be perfectly in place to notice here the scientific objection urged so constantly, that one is surprised men are not tired of bringing it forward. I refer to the account of the

Sun's Standing Still.

The objection to this is not so much the abnormal protraction of light, but that the very expression "Sun, stand thou still," is inaccurate and unscientific, because the diurnal motion of the Sun, in the sky, is only apparent, and caused by the rotation of the earth upon its axis. Therefore they urge that the book cannot be Divine, for God knows that the Sun does not move round the earth. The absurdity of this reasoning will be at once seen on reference to our almanacs, in which the learned men who make the astronomical calculations state that on a certain day the Sun will rise at 6h. 30m. and set at 5h. 51m.[1] The expressions "to rise" and "to set" imply a distinct motion. Why, then, do astronomers use them for the apparent and not real motion of the Sun? Are they charged with making unscientific statements? Most undoubtedly not, for it is well understood by all that they are making use of popular language. What should we think of an almanac that would say: In consequence of the rotation of the Earth upon its axis, the Sun will reappear upon the eastern horizon at 6.30? And yet this would not be any more absurd than to expect the Bible to make use of a similar expression rather than one understood by the people. But, after all, Joshua did not say, "*Sun, stand thou still,*" but "*Sun, be thou silent* [שֶׁמֶשׁ בְּגִבְעוֹן דּוֹם (*shĕmĕsh begibĕ'on dôm*)] *upon Gibeon*" (Joshua x. 12). This might have been an obscuration of the Sun instead of a prolongation of its light.

I confess at one time I thought that it was a prolongation of the light, and that I had a note to that effect in

[1] See Whitaker, March 9, 1891.

one or two editions of "*Moses and Geology*," but I withdrew such note in subsequent editions, and now think it probable that it was an obscuration of the Sun. It is quite evident that it was early morning, and not in the evening, when Joshua spake. His troops had travelled all night from Gilgal, and at once attacked the five kings and their armies. The sudden onslaught drove them down the slopes of Beth-horon, when a thick dark cloud covered the sky in the direction which they fled, and great hailstones fell upon the retreating armies and slew more of them than the swords of the children of Israel had done. This, as I have just said, was early in the morning, when the Moon was setting and the Sun had risen. Joshua's desire, therefore, might have been that this dark cloud should continue to discomfort the Canaanites, who, as worshippers of the Sun, would be greatly disconcerted at its obscuration. The probability of this is borne out by several other passages in the Bible.

In Psalm xix. we read: "*The sun is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race.*" Here the psalmist poetically uses the word "rejoiceth" in connexion with the rising Sun starting on its course, which is the antithesis of "be silent," and therefore may mean an opposite condition. That joyous sounds and cheerful light are reciprocal notions appears from Job's sublime hymn of the Creation, xxxviii. 7:—

> "*The morning stars sang together,*
> *And all the sons of God shouted for joy.*"

The fulness of light in which the morning stars shone forth together at their creation was suggestive of one grand harmonious song of rejoicing. That silence conveys the opposite idea to light is beautifully expressed by Milton in "*Samson Agonistes*," line 86:—

"The Sun to me is dark
And *silent* as the Moon,
When she deserts the night,
Hid in her vacant interlunar cave."

There is another point of interest in reference to this. If the Sun were shining, why did Joshua require the Moon also to continue shining? If the prolongation of light was his object, surely the Sun would have been sufficient?

I have already noticed it was morning and the Moon was still shining, as it frequently does after sunrise, and it would be therefore quite a reasonable thing that he should desire that both might be obscured, and that this was his desire seems evident in verse 13: "*And the sun was silent, and the moon stayed.*"

The word here translated "stayed" is עָמַד (*āmād*), which means a ceasing from an action involved in the context; for instance, in 2 Kings iv. 6 we find that the one pot of oil continued to fill all the vessels and then "*stayed*," that is, the miraculous increase of oil ceased. Also in 2 Kings xiii. 18: "*And he said to the king of Israel, Smite upon the ground, and he smote thrice and stayed*," that is, ceased from striking the ground. This would then lead us to infer that "*the moon stayed*" means "ceased from shining." The expression, "*So the sun hasted not to go down about a whole day*," seems to present a little difficulty, but I think the Rev. A. Smythe Palmer, B.A., gives a fair explanation of this phrase in a clever little book entitled "*A Misunderstood Miracle*," from which I have derived some of the above thoughts.

The meaning seems to me to be this, that the Sun when risen in the midst of the heavens was obscured and yet hasted not to go down, that is to say, it was no premature or sudden setting of the Sun, though the effect of night was produced, and this for almost an entire day; that it was not merely from noon to the afternoon, but from the morning till

the evening—a complete day. I think the context strongly favours this view of the subject, for Joshua's men had been marching all night, and then had engaged in a desperate battle, he therefore surely would not have wished them to go on marching and fighting for thirty-six hours without any rest. Mr. Smythe Palmer properly says that this would have required a miracle to have been wrought in their terrestrial bodies as well as in the bodies celestial.

There is another circumstance which is related in a most natural manner, viz., that the five kings who had concealed themselves in the cave were hanged upon five trees until evening, and then were taken down "*at the time of the going down of the sun.*" Surely this must mean the evening of an ordinary day, and "*the time of the going down of the sun*" would also mean its usual time of setting.

I have intended these few pages to be suggestive rather than a settlement of the question as to what really occurred. But that something miraculous happened, which was in direct answer to Joshua's appeal, is perfectly certain, and there is no reason to suppose that Joshua uttered in that appeal anything that was scientifically incorrect.

I must now notice some of the moral objections raised in reference to these books. It is argued that the destruction of the Canaanitish nations by the sword of Israel, under express command, was a cruel deed at which the human mind revolts, and which it is impossible to believe that God could have commanded. These objections have arisen from a misapprehension of the facts of the case, for a careful and candid examination of the narratives shows that the destruction of the Canaanitish nations was purely a judicial act, wherein God was the Judge, and the people of Israel the authorised and divinely appointed executioners. The three great sins of these ancient nations were idolatry, abominable cruelty, and licentiousness of the grossest and most debasing kind.

The monuments that have come down to us of these people, reveal to us in all their hideousness the habitual perpetration of these crimes. The waters of the Flood, the fire from heaven upon the cities of the plain, and the sword of the Israelites, were all instruments in the hand of God for punishing iniquity. On the other hand, the beautiful story of Joseph stands out in bold relief to show that piety and virtue *are* rewarded in this world.

The inconsistencies of some of the chief characters of the Pentateuch, and indeed those of the Old Testament generally, are frequently brought forward as evidence against the moral teaching of the Bible, but this arises from a very superficial reading of those histories.

How severe and how lasting was the punishment of Jacob for deceiving his aged father! How long and bitter was his exile from his home! And later on, for thirteen long years had he to mourn for Joseph, under the most distressing circumstances.

Moses, for a sinful ebullition of temper, was not allowed to go into the promised land, though he had delivered the Israelites from Pharaoh's yoke, and had conducted them through all the dangers of the wilderness. Great general as he was, and still greater Lawgiver, he had to ascend Mount Pisgah, and die there without being permitted to cross the Jordan.

But I need not multiply instances. The moral government of the world may be seen clearly defined in every page by those who will take the trouble to study carefully this Divine Book.

Besides these important points, there are two other things that I would notice. The first is the extreme reverence with which the Jewish people have ever regarded the Pentateuch; for though a few of the later books of the Old Testament canon have been rejected by some of the Jewish sects, no

diversity of opinion has ever existed with regard to the five books of Moses. To their Divine authority the whole of the Jewish race has at all times paid an allegiance as emphatic as it has been almost unanimous. Scattered as they are over the known world, and living in the full blaze of civilisation and learning, they unanimously accept their past history as recorded in the Pentateuch, and, trace the matter back as far as we may, we find their ancestors did the same. This fact being placed side by side with the remarkable historical confirmation which the Bible is receiving from the sculptures and monuments that have come down to us from Egypt, Assyria, and other ancient nations, our faith in the Divine authority of the Pentateuch is established.

My next and last point is that our Lord and His apostles have left upon record positive and implicit testimonies in reference to the Divine authority and the Mosaic authorship of the Pentateuch. Take, for instance, St. Mark xii. 26: "*And as touching the dead, that they rise not, have ye not read in the book of Moses how in the bush God spake unto him, saying, I am the God of Abraham and the God of Jacob?*" Here our Lord gives a direct quotation, and says it is from "*the book of Moses,*" that is, the book written by the patriarch.

Then He mentions an historical fact (St. John iii. 14): "*And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up.*" Again, in St. John v. 45, 46: "*Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust. For had ye believed Moses, ye would have believed Me: for he wrote of Me.*"

Would our Lord have said "*for he wrote of Me*" if Moses had not written the Pentateuch, and if it had been the production of some later author who fraudulently attached his name to it? Also St. Matt. xix. 7: "*Why did Moses then command to give a writing of divorcement?*"

But perhaps out of the many similar instances those in St. Luke xxiv. 27, 44 are the most striking: "*And beginning at Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself.*" If Moses were not the author of the Pentateuch, to what writings could our Lord have referred? for He indicates clearly that Moses was the first to write about Himself.

Had Moses written any other book well known to the apostles in which he had foretold the coming of the Messiah? If so, what is its name and history, and why are we utterly unacquainted with it? We are not left in doubt upon these points, for in verse 47 Christ tells His disciples the precise book to which He alludes when He says: "*These are the words which I spake unto you while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the prophets, and in the psalms concerning Me.*"

Here, then, it is quite clear that our Lord refers to the "*book of the law*" which Moses told the Levites to deposit in the holy place near to the ark, and which was afterwards called the Pentateuch. But of the many similar passages in which the name of Moses is mentioned I will take only two others:—St. John i. 17: "*For the law was given by Moses, but grace and truth came by Jesus Christ;*" and chap. vii. 19: "*Did not Moses give you the law, and yet none of you keepeth the law?*"

The first of these passages is a statement made by St. John, and the other by our Lord, in which He distinctly states that the law was given by Moses. Then Christ sets the seal of His own authority upon persons and events recorded in the Pentateuch, for He mentions the death of Abel; Noah's entering the ark, and the drowning of the people; the destruction of Sodom and Gomorrah, and the death of Lot's wife; God's speaking to Moses from the burning bush, and his

lifting up of the serpent in the wilderness; also the Israelites' being fed with manna.

Lastly, let me notice some of the passages where our Lord quotes from the Pentateuch as from the authoritative Word of God, three of which were used by Him in rebutting the temptations of Satan, prefaced by Him with the words "*It is written,*" and will be found in Deuteronomy. They are: "*Man shall not live by bread alone*" (Deut. viii. 3); "*Thou shalt not tempt the Lord thy God*" (Deut. vi. 16); "*Thou shalt worship the Lord thy God, and Him only shalt thou serve*" (Deut. vi. 13, x. 20).

This preface, "*It is written,*" uttered on so important and solemn an occasion as a personal contest with Satan, could only mean that such expressions were inspired words.

In reference to this subject there is an interesting circumstance in which our Lord, when addressing the young and wealthy ruler, combines with the decalogue in Exodus xx., an enlargement of it as given by Moses in Leviticus, thus, Matt. xix. 19: "*Honour thy father and thy mother: and, Thou shalt love thy neighbour as thyself.*" This second clause will be found in Lev. xix. 18: "*Thou shalt not avenge nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself: I am the Lord.*"

In Kitto's "*Cyclopædia of Biblical Literature*," Rev. Edward Gabett, M.A., the Boyle lecturer from 1860 to 1863, gives a list of places where such passages relating to this subject will be found, but does not furnish the words of the text.[1] I have looked most of these up, and have selected

[1] St. Matthew iv. 4, 7, 10; v. 17, 18; vii. 4; x. 15; xi. 13, 23; xii. 5; xvii. 3; xix. 7, 8, 18, 19; xxii. 32, 36, 37, 39, 40; xxiii. 2, 23, 35; xxiv. 37.
St. Mark x. 3; xii. 26, 27, 30.
St. Luke iv. 4; x. 27; xvi. 17, 29, 31; xvii. 28, 32; xx. 37; xxiv. 27, 44.
St. John i. 17; iii. 14; v. 45, 46; vi. 31, 32; vii. 19, 22, 23; viii. 17, 56; x. 34; xv. 25.
In all, fifty-one passages.

the above instances. Should my readers feel inclined to pursue the study further, they will find the list of chapters and verses in the note on the previous page.

Now mark, these are instances taken from our Lord's personal history alone, without alluding to the numerous references made by the Apostles. Therefore there are only two alternatives for adoption: either Moses wrote the Pentateuch and was inspired by God to do so, or the books are a forgery and a fraud; and yet our Lord bears authoritative testimony to their truthfulness.

In this latter case, either our Lord believed what He stated but was deceived in attaching historical reality to persons who never had an existence, or to events that never took place; or else He knew them to be false and yet spoke of them as true, and therefore must have been a wilful deceiver.

Surely either of these suppositions is but little short of blasphemy, if the Divine nature and commission of Christ be admitted; and likewise the rejection of the truth of the Mosaic law must involve the rejection of Christianity.

The authority of the Old Testament in its entirety is founded upon the authority of the Mosaic books, and the authority of the New Testament assumes that of the Old. If, then, the Mosaic books can be proved to have been a forgery, the New Testament has been founded on falsehood, and can no longer be regarded as obligatory upon the minds and consciences of men. Thus it will be seen that if the Pentateuch should fall, the whole Bible would fall with it, and we should be left in total darkness as to our origin and future condition, with nothing to guide us in our course through life, nothing to comfort us in sorrow, nothing to soothe us in sickness, nothing to cheer us in the hour of death. If deprived of our Bible, we should at once be plunged into gloomy darkness, and hope would be supplanted by despair.

Thank God, however, this will never be the case. The

critic and the sceptic may think they have dealt some sledge-hammer blows upon this rock of truth, but instead of splitting off the smallest fragment from its mass, their weapons have shivered to pieces in their hands, whilst it stands as firm and unshaken as ever, and we may cling to it with perfect confidence and safety through all the storms of life, be they ever so severe, until a bark be sent for us from the other side to carry us to a haven of endless rest, endless peace, and endless joy.

CHAPTER XII.

Solomon, Rehoboam, and Shishak.

Scarcely any mention of Egypt occurs in Biblical history from the time of Moses to that of Solomon; therefore, though so many interesting books intervene, I feel it better for the present to pass them by, and write a short chapter upon Solomon and his son, because the Egyptian monuments will give us some assistance. David had been told that he was not to build the Temple, because he had been a man of war; but his son, who would be a man of peace, should do so; hence when his second son by Bathsheba was born, he called him שְׁלֹמֹה (*Shĕlōmôh*), "the peaceful," which the Septuagint wrote Σαλωμών (*Salōmōn*), and the New Testament writers Σολομὼν, whence our Solomon.

David committed him to the care of Nathan to educate and train, as we find in 2 Samuel xii. 25. In the Authorised Version, however, and even in the Revised it is not clearly translated, for the words are: "*And he sent by the hand of Nathan the prophet; and he called his name Jedidiah, because of the Lord.*" The preposition *by* creates all the confusion: it should have been *into*, for בְּיַד (*bĕyad*) certainly signifies "into the hand." It might, therefore, properly read, "And he entrusted (him) to Nathan the prophet, who called his name Jedidiah, according to the word of the Lord."

The name Jedidiah signifies "loved of Jehovah," which corresponds to the previous verse, where it says, "*and the Lord loved him.*"

This, I think, is interesting, because it will account for Solomon's piety in the early part of his career, and throws into sadder relief the declension of his latter days, when he was led away by his idolatrous wives. It would seem that David had secretly promised Bathsheba that Solomon should be his successor to the throne, for on the usurpation of Adonijah, she went in to David and said: "*My lord, thou swarest by Jehovah thy God unto thine handmaid, saying, Assuredly Solomon, thy son, shall reign after me, and he shall sit upon my throne.*"

David admitted that Bathsheba was right by at once giving orders for Solomon to be proclaimed king, which put a stop to the rebellion.

Passing by the early events of his reign, we must notice his going to Gibeon to offer sacrifice to God, which was perhaps the first occasion of his standing publicly before the people as a worshipper of Jehovah. The occasion seems much like that when Joshua called upon the people to choose whether they would serve Jehovah or the gods of the Canaanites, and added: "*As for me and my house, we will serve the Lord.*" So Solomon goes up to this great high place, and has a thousand animals slain and offered up to God. It was no hurried service and just a few words said, but perhaps a whole day was taken up in these solemn sacrifices, accompanied at intervals with earnest addresses from the king, similar to those delivered by him at the dedication of the Temple. We are justified in supposing this from 1 Kings iii. 3: "*And Solomon loved the Lord, walking in the statutes of David his father.*" This love he would now openly manifest to the people, that they might at once see that he intended to rule them in God's fear and to set his face against all idolatry.

His sincerity on this occasion is certain, for God, Who could read his heart, not only accepted his offering, but

appeared to him in a dream and gave him permission to ask for anything he might desire. Solomon's reply was given with so much humility that it pleased the Lord. He commences by recounting God's goodness to his father, and then he attributes to Him his present position: "*O Lord God, Thou hast made Thy servant king instead of David my father.*" Next expressing his own littleness, he asks for a wise and understanding heart that he might govern the people with wisdom. At once his request was granted, for he was told that he should exceed in wisdom all that had preceded him, and that none should come after him so highly endowed, and then worldly blessings were added, for he was promised riches and honour and long life, the latter conditional upon his obedience.

The first two of the blessings were bestowed upon him to the full, but his sins later on prevented his enjoying the last; he did not live to old age.

I must now notice Solomon's marriage with Pharaoh's daughter, which took place before God appeared to him and blessed him at Gibeon; it would accordingly seem that the alliance was not in itself displeasing to God. We may suppose therefore that this princess conformed to Solomon's faith and worshipped Jehovah only, for it is worthy of note that when Solomon is accused of worshipping the gods of his strange wives, those of Egypt are not mentioned. The goddess Ashtoreth of the Zidonians; Molech, the god of the Ammonites; Chemosh, the abomination of Moab, are all referred to, but not Osiris, Horus, Isis, or Apis of the Egyptians.

If we may take Psalm xlv. and the Song of Solomon[1] to refer to this marriage, and my Oriental studies incline me to think we may, we can feel sure that whatever political reasons he might have had for his alliance with this princess, he also loved her sincerely. From these two sources we may learn that Pharaoh brought his daughter up from Egypt in great

[1] "Shulamite," in chap. vi., may be a corruption of some other word.

state, his cavalcade of horses and chariots being grand and magnificent in the extreme; and her royal apparel as she rode towards Jerusalem with her father was as gorgeous as it was beautiful, for over a pure white dress of needlework was thrown a splendid robe of silk interwoven with wrought gold.[1]

Kings' daughters[2] were in attendance upon the princess, and surrounded her on all sides. As this royal procession approached the city walls, another equally grand advanced to meet them, the most prominent figure in which was Solomon in his kingly robes seated in a chariot of the wood of Lebanon, the pillars of which were composed of silver, and the bottom of gold, covered with a purple carpet of exquisite workmanship.[3]

The monarchs met and both dismounted; upon which Solomon gave his lovely bride elect and her august father a cordial welcome, and then the two processions united and proceeded towards the palace, whilst the people rent the air with their shouts of joy and loud acclamations of gladness.[4] On approaching the royal residence trumpets were blown all along the walls, and the gates were thrown wide open, through which the noble throng passed and wended their way to the grand saloon, where the queen-mother was waiting to give her future daughter-in-law an affectionate reception. The royal party were conducted to a raised daïs, and the nuptials proceeded with according to the Jewish ritual, during which the dowager queen stood at the princess's right hand in her royal robes; upon her arms were bracelets made with the gold of Ophir,[5] and in her hands she held the nuptial crown, which at a given signal in the sacred ceremony she placed upon her son Solomon's head.[6]

Then from amongst the train of royal and noble ladies

[1] Psalm xlv. 13.
[2] Psalm xlv. 9.
[3] Canticles iii. 9.
[4] Psalm xlv. 15.
[5] Psalm xlv. 9.
[6] Canticles iii. 11.

the daughter of King Hiram stepped forward and presented the bride with a rich gift from herself and her companions.[1] Next Solomon's courtiers and wealthy men of the city advanced, and on bended knees offered her presents of rare beauty and value.[2]

A royal banquet followed, when all the distinguished guests welcomed with great rejoicing their new queen, the lovely bride of their great and wise king.

Before Pharaoh returned to his own country, Solomon most probably showed him plans for a palace he intended to build for his wife, which he carried out to the letter.

Though we cannot be quite sure which Pharaoh was on the throne at the time of this alliance, yet a little study of the monuments will, I think, help us to get pretty near to the truth. A little later on, when I shall speak of Shishak, I shall show that he ascended the throne of Egypt about the twenty-sixth year of the reign of Solomon, who had then been married to the Egyptian princess some twenty-four or twenty-five years.

We may well suppose that Solomon's father-in-law had been on the throne at least ten years to have had at that time a marriageable daughter, which would place his accession to the throne of Egypt thirty-five years previous to that of Shishak.

We must now ask whether the last of the Tanite kings (Psousennes or Horpisebchan) reigned so long; and the answer will be, Certainly not, for M. Naville, who has most carefully studied the monuments upon this subject, says that his reign does not appear to have lasted long.[3] It is clear therefore that Solomon did not marry the daughter of Horpisebchan as so many writers state, nor the daughter of

[1] Psalm xlv. 12. [2] Psalm xlv. 12.

[3] "Ou à celui du dernier Tanite, Horpisebchan, qui ne paraît pas avoir duré longtemps."

his predecessor Amenemapt, who also according to Naville reigned but a few years.[1]

The Pharaoh we want would be, we should think, a man of some importance for Solomon to have married his daughter, and therefore one who had reigned for some years previously, and had made his mark in Egypt. Also it would seem necessary that he should have continued to reign whilst Solomon was building the Temple and his own palace, with its special apartments for the Egyptian princess, and that he should be one who would interest himself in Solomon's commercial transactions with Egypt.

The only man of this dynasty who would seem to fit in with these requirements would be Pinetem, who was said to have had a long reign, and which Africanus reckoned to have been forty-one years. Now if the two last reigns averaged five years each, and Africanus be right, then Pinetem reigned twenty-five years before the marriage of his daughter, and sixteen years afterwards.

That this king was a man of some importance is evident from his mummy being hidden with that of Thothmes III. and Rameses II. in the vault of Deir-el-Bahari, where it was found by Brugsch.

If all these figures and circumstances I have just given be correct, and I believe they are, then we have now in the Boulak Museum the actual mummy of Solomon's father-in-law (Fig. 86), though I fear the features scarcely do his Majesty justice; but what could be expected of a face nearly 3,000 years old?

I must now correct a wrong impression that many writers have had in reference to this man, calling him Pinodjem or Pinetem II. Naville, in a very excellent book entitled "*Pinodjem III.*," has clearly shown from the monuments that Pinodjem I. and III. were not kings at all, but only

[1] "Ce roi ne doit avoir régné que peu d'années."

high priests. These numbers, therefore, ought not to have been affixed to their names, for there was only one Pinodjem who reigned as king.

The mistake doubtless arose from the circumstance that two of the kings at least of this dynasty were high priests; hence I conclude that the other high priests were also supposed to be kings. I have compiled the following corrected



Fig. 86.—Head of Mummy of Pinetem.

table from Naville's and Wiedemann's lists, which agree with the most recently discovered monuments:—

Herhor, who was both high priest and king.
Pianchi, son of Herhor, who was high priest only.
Pinojem or Pinetem, son of Pianchi, high priest only.
Pisebchan, king only.
Pinojem or Pinetem, both high priest and king.
Masaherta } sons of Pinojem, both of whom
Mencheperra } became high priests.
Pinojem, son of Mencheperra, high priest only.
Amenemapt, king only.
Psousennes or Horpisebchan, king only.

In reference to the reign of Pinetem, we are sure of its

having lasted upwards of twenty-five years, for an interesting inscription has come down to us that has been translated by Brugsch. It was written at Thebes in Pinetem's twenty-fifth year, and relates to an insurrection which occurred at Thebes in favour of the Ramesides, who had been banished to the Oasis. The grievance seems to have been that the Thebans were jealous because Pinetem had fixed his court at Tanis, in the Delta, the birthplace of his grandfather, instead of at the southern capital. The king sent his son Men-kheper-ra with full power to check the insurrection, in which he seems to have succeeded, and to have been appointed to the high-priesthood of Amon. His first act was to recall the Ramesides and their adherents, who had been banished to the Oasis. I will give a few quotations of this inscription to afford my readers some idea of the condition of Egypt in Solomon's time, and though some of the words have been obliterated, sufficient remains for us to understand the connexion of the whole. After the usual flowery opening, it says:—

> "In the year 25, in the first month of the year . . . Amon-ra, the Lord of Thebes . . . The high priest of Amon-ra, the King of the gods, the general-in-chief of the army, Men-kheper-ra, the son of the King Miamun Pinotem . . . at his feet.
>
> "Their heart was joyfully moved on account of his design. He had come to Patoris [to the south land] in victorious power to restore order to the land and to chastise the opponents. He gave to them [the punishment they deserved, and established the old order of things just as] it had been in the times of the reign of the Sun-god Ra. He entered the city [of Thebes] with a contented soul. The families of Thebes received him with songs of joy. Messengers had been sent before him. The Majesty of this noble god, the Lord of the gods, Amon-ra the Lord of Thebes was brought out in procession. He rewarded him very much. He placed him in the seat of his father as chief priest of Amon-ra the King of the gods, and as general-in-chief of the army of Upper and Lower Egypt. He dedicated to him numerous and splendid wonderful works such as had never been seen before."

Then Men-kheper-ra is described as making many prayers

to the god Amon-ra, and entreats for the return of the banished Ramesides in these words:—

> "Hail to thee! thou creator of all . . . father of the gods, creator of the goddesses . . . begetter of men . . . who [creates provisions] in abundance, who brings forth sustenance for gods and men, sunshine by day, moonlight by night . . . the greatest among the spirits [be again friendly disposed to the banished ones against whom thy command went out] . . . look [graciously upon] this people, who do not stand before thy countenance, for there are a hundred thousand of them.
>
> "Is anyone able to appease thee if thou at all turnest thyself away? [Hail to thee] thou shining beam! [Listen to] my words on this very day. Mayest thou [feel a pity for] the servants whom thou hast banished to the Oasis, that they may be brought back to Egypt. Then the great god gave full assent to him. Then went in the captain of the army again to the great god, speaking thus: O thou my good lord! since [thou hast assented] to their return, let it be published abroad that thou art friendly [disposed] to [the banished ones].
>
> "Then the great god gave full assent to him. Then went he in again to the great god and spake thus: O thou my good lord! give forth a valid command in thy name that no inhabitant of the land shall be banished to the far distance of the Oasis, that no one . . . from this very day for ever. Then the great god gave full assent to him. Then he spake again to him: Speak thus that it may be done thus according to thy command which shall [be written down] on a memorial stone [in writing] and set up in thy cities to last and to remain for ever. Then the great god gave full assent to him."

This interview with the god Amon-ra of course is allegorical, but it clearly shows us three things:—First, that Egypt at this time was weakened by internal dissensions. Secondly, that the Ramesides still had much influence in the country. Thirdly, that their banishment to the Oasis was rescinded, which act of grace seems to have had a most favourable effect, for we do not read of any more disturbances. The hundred thousand is doubtless an exaggeration, though there were, I dare say, a good many thus banished. That a promise should have been given them that they should never

be banished again seems very remarkable, and was doubtless done to conciliate the Ramesides.

These events would seem to have happened before Solomon's marriage, and if so this inscription in the twenty-fifth year of Pinetem's reign quite fits in with my previous figures; the establishment of peace in Egypt would also accord with Solomon's views and feelings.

The extensive commercial dealings that Solomon had with the King of Egypt confirm my view that Pinetem continued to reign for some time, for as a man of peace he would prefer developing the resources and manufactures of the country to making conquests.

At this time flax was cultivated largely, and very fine linen was produced in Egypt; it is therefore probable that the yarn was sent to Judæa; but there is a little error in the translation of 1 Kings x. 28, and of 2 Chronicles i. 16: "*And Solomon had horses brought out of Egypt, and linen yarn: the king's merchants received the linen yarn at a price.*"

In this case linen is not even alluded to in the original Hebrew, and it is rather difficult to know how the error arose. It is corrected in the Revised Version thus: "*And the horses which Solomon had were brought out of Egypt; the king's merchants received them in droves, each drove at a price.*"

The Jewish Family Bible, translated under the supervision of the Chief Rabbi of the British Empire, gives very nearly the same rendering, only using the word "train" for "droves."

Solomon imported these horses and chariots not only for himself, but also for the Hittites and the Kings of Syria, which is an interesting fact, as it shows that he was not only upon a friendly footing with those nations, but had also commercial relations with them.

The Hittites were always noted for both their horses and

chariots, and their now being supplied with them through Solomon would, I think, imply that the Egyptian breed was superior to their own, and the structure of the chariots stronger and better than they could produce.

The price, for those times, is very large, the chariot costing a sum equivalent to about £74, and each horse £18.

I do not think this is what Solomon gave for them, but rather what he sold them for; and perhaps he insisted upon having the monopoly, as the Hittites and Syrians were at that time tributary to him. Indeed it may be that the great wealth he attained was brought about through Divine providence by successful commercial transactions, from which our merchants may learn a lesson that "*the blessing of God maketh rich and addeth no sorrow thereto.*"

This would seem the right place to take some notice of Solomon's wealth.

First, then, his father David left him a very large fortune, and moreover left sufficient to build the Temple in a most magnificent manner, which was largely added to by the people. Solomon would have therefore no need to use his private fortune upon the building. Then, being at peace, he was able to cultivate the land of Palestine to great advantage, and to exchange such produce for gold, silver, precious stones, &c., received from other countries; doubtless also the nations tributary to him would pay their tribute in kind, which would add vastly to his stores.

It would seem that as the vine grew luxuriantly in Palestine and scarcely at all in Egypt, wine would be one of the articles exported there in exchange for the horses and chariots.

Then we find that wheat and oil were the chief articles exported to Tyre, and both these would grow abundantly in Palestine; and we can conceive that the blessing would include propitious seasons for the cultivation and ingathering

of such crops, which the Tyrians would take to all parts of the world.

It appears that Solomon at first depended solely upon Hiram's fleet for the importation of costly and valuable productions, but that he afterwards built one of his own at Elath and Ezion-geber, and went down personally to see the work carried out. The ships were manned with Phœnicians by Hiram, whilst the officers of Solomon accompanied the ships in their expeditions to distant regions, to negotiate with the people for the productions of their various countries.[1]

These fleets of Solomon and Hiram seem to have gone as far as India, for Ophir is considered by some good writers to have been either in India itself or on the Indian Islands. Perhaps one thing that has led to this belief is the importation of peacocks, whose native country is India. Cuvier, in his "*Animal Kingdom*" of 1829,[2] says in reference to this bird: "It has long since been decided that India was the cradle of the peacock. It is in the countries of Southern Asia and the vast archipelago of the Eastern Ocean that this bird appears to have fixed its dwelling and to live in a state of freedom."

All travellers who have visited these countries make mention of these birds. Thevenot encountered great numbers of them in the province of Guzerat; Tavernier, throughout all India; and Payrazd in the neighbourhood of Calcutta. Labillardière tells us that peacocks are common on the continent and the islands of India. Sir William Jardine, in the "*Naturalists' Library*,"[3] says: "There are only two species known of the peacock: both inhabit the continent and islands of India."

Whether Solomon's ships reached India or not, it is certain that large quantities of the precious metals were imported into Jerusalem, for we read that all the drinking-vessels of

[1] 2 Chron. viii. 17, 18. [2] Vol. VIII., p. 136. [3] Vol. XX., p. 147.

the two palaces were of pure gold. *"None were of silver: it was nothing accounted of in the days of Solomon."* Indeed, *"the king made silver to be in Jerusalem as stones, and cedars made he to be as the sycomore trees in the vale for abundance."*

The weight of gold which came to Solomon in *one year* was 666 talents of gold, which, according to Professor Poole's estimate of the value of a Hebrew talent, would mean an annual income of £7,780,000. Precious stones, iron, brass, ivory, and spices were also imported in great abundance.

It was rather singular that his chief worker in these valuable productions bore the same name as the King of Tyre, who manned his ships. It fills one with wonder to read of this Hiram's skilful doings. He was of Jewish descent upon his mother's side, but his father was *"a man of Tyre;"* and Kitto speaks of him as a second Bezaleel, for his abilities were very great, and his attainments so extensive and so various that he was skilled not only in the working of metals, but of all kinds of work in wood and stone, and even in embroidery, tapestry, and dyes, as well as in the manufacture of all sorts of fine cloth. And not only this; his general attainments in art and his inventive powers enabled him to devise the means of executing whatever architectural work might be proposed to him. Such a man was a treasure to Solomon, who made him overseer not only of the Phœnician artisans whom the King of Tyre now sent, but of those whom David had formerly engaged and retained in his employment.

Of the Temple I need say but little, for it has been described with all its glories so many times, but I would add a few words about Solomon's palace. At first he dwelt in that of his father David, but soon after his accession he commenced two other palaces. One would seem to have been in the city, and the other a suburban residence, but both were magnificent in the extreme.

The House of the Forest of Lebanon, according to the

Targum, was in the suburbs, but it is not to be supposed that it was so called because it was in the neighbourhood of Mount Lebanon, but on account of the great number of cedar-trees used in the building, and especially from the large number of cedar columns, which might very aptly be called a forest of cedars. A portion of this splendid palace was devoted to the queen and her attendants; another part to Solomon's suite; whilst in the centre was the large hall, about 150 feet long and 75 wide, which Solomon probably used as a court of justice, and in which was his great ivory throne inlaid with the best gold, upon the steps of which were twelve large ivory lions, six on each side. Of this throne it is said that "*there was not the like made in any kingdom.*"

As much ivory was used, it is clear that his ships visited the coasts of Africa, where they obtained elephants' tusks, which were worked up by Hiram into numerous articles for ornament and use, and indeed so lavishly that we read of ivory towers and palaces.

We have spoken of Solomon's trade in chariots and horses; but he by no means parted with all those he received from Egypt, for he had 40,000 horses in his stalls, and 12,000 horsemen, besides 1,400 chariots. There seems also to have been a special way made for him to pass from his suburban residence to the Temple, and when he did so 300 men lined the road, each bearing a magnificent shield of beaten gold. This body-guard, according to Josephus, were the tallest and handsomest of the sons of Israel, in the freshness of their youth, arrayed in Tyrian purple, and their long black hair sprinkled freshly every day with gold-dust.

These palaces of Solomon were surrounded with beautiful gardens and parks stocked with trees bearing all kinds of fruits. Also, he planted forests, where trees were reared of every variety.[1] Beautiful gardens were likewise laid out at

[1] Eccles. ii. 5.

Etham. Amongst these gardens and forests Solomon studied nature, and wrote a history of all the plants "*from the cedar tree that is in Lebanon even unto the hyssop which springeth out of the wall.*" Animal life seems to have greatly interested him, for "*he spake of beasts, and of fowl, and of creeping things, and of fishes.*" And whilst as a naturalist he had not been surpassed, he ranked very high as a poet and philosopher, for "*he spake three thousand proverbs, and his songs were a thousand and five.*" We can quite imagine in the early part of his reign how much he would enjoy these studies in the company of his wife, as they wandered together in these delightful adjuncts to their palace.

Alas! however, these pure pleasures were not lasting; for, imitating the practices of other Oriental kings, he built a luxurious harem and multiplied his wives, several of whom were princesses of the idolatrous nations around. Probably at first these were chosen for political reasons, but it was a wrong step, and plunged Solomon into the very depths of sin, leading him also to forget his God and worship abominable idols.

There was one little bright ray, however, which pierced through all this darkness, namely, his love for his first wife, for in his song he bursts out with these tender words: "*There are threescore queens, and fourscore concubines, and virgins without number. My dove, my undefiled is but one; she is the only one of her mother, she is the choice one of her that bare her. The daughters saw her, and blessed her; yea, the queens and the concubines, and they praised her.*" [1]

This song was written after Solomon had chosen a large number of other wives and concubines, and yet he speaks of his first love in the strongest terms of affection, and places her above them all; and even, contrary to what takes place on such occasions, they also "*praised her.*"

Solomon's licentiousness and idolatry greatly displeased

[1] Canticles vi. 8, 9.

God, Who punished him, first by permitting his adversaries to arise and trouble him. Of these we must first notice Hadad. From the history it would seem that when Joab destroyed the Edomites, the servants of the King of Edom escaped into Egypt with one of his sons, then only a little child; that the King of Egypt adopted this child and brought him up, and afterwards gave him in marriage to his wife's sister. This can only be explained upon the supposition that this Pharaoh had some hopes of recovering for his brother-in-law the kingdom of Edom.

Let us try and find out who this Pharaoh was, as we cannot suppose him to have been the father-in-law of Solomon, and perhaps it will not be difficult to do so. Supposing the little boy to have been six years old, and the war with Edom four years before Solomon was born, Hadad would have been ten years his senior, thirty years of age when Solomon came to the throne, and somewhat more than this when he requested permission to leave Egypt. It is pretty clear therefore that it was the predecessor to Solomon's father-in-law who had received the Edomite child, and given him a house to live in as well as land for his support, afterwards marrying him to his wife's sister, and adopting their son Genubath as one of the royal family.

On the death of his patron we can quite understand that the succeeding Pharaoh would continue the protection and hospitality to Hadad, but we do not find him willing to allow him to return to his own country; the reason doubtless being that Solomon was negotiating with Pinetem in reference to an alliance with his daughter. Pharaoh would not therefore allow an enemy of David's house to go back to Edom without the consent of Solomon, and according to Josephus[1] he persisted in this refusal, though constantly entreated by Hadad to dismiss him.

[1] Book viii., c. 8.

Josephus goes on to say that it was not until Solomon was fifty years old, and had incurred God's displeasure by his sinful life, that Hadad was allowed to return, and then a new dynasty (XXII.) had arisen, and its founder

SHISHAK

was on the throne of Egypt, and he had no friendly feelings towards Judæa and its rulers. He therefore probably encouraged Hadad in annoying Solomon, and perhaps even aided him with men and means to do so. We are confirmed in this supposition by the fact that Jeroboam, when he fled from Solomon, found refuge at Shishak's court.

With regard to this Shishak there has been much controversy, very eminent Egyptologists differing as to his origin. Brugsch argues strongly for his being an Assyrian by birth, and gives the translation of some monuments in Egypt which would seem at first strongly to confirm his views; but the word *Mat*, which he supposes to designate Assyria, is considered by other Oriental scholars only to mean "peoples," and therefore has no more connexion with the word Assyria than with Palestine, Babylon, or Persia.

Moreover, the Assyrian kingdom was at that time weak. Maspero, Ebers, and Lenormant all point out the great improbability of an army passing Palestine on its way to Egypt, when the kingdoms of David and of Solomon were at the height of their power, which would have afforded an insurmountable barrier to invaders marching from Mesopotamia to Egypt. To my own mind a still stronger argument in favour of his being an Egyptian by birth and descent, is the attachment shown by him to the worship of the gods of Egypt, without the slightest sign of an introduction of any of the Assyrian deities.

Mr. le Page Renouf and M. Oppert think that Shishak was an Elamite, and hence of quite another family to that of

the Tanite kings, although he afterwards married a Tanite wife. He therefore had no sympathy with the Jewish king, and first allowed Hadad to leave Egypt to harass Solomon, and then received the traitor Jeroboam, who had fled from Palestine.

This Jeroboam, Solomon had taken by the hand and promoted to a high position, during which time the prophet Ahijah met him in the field, and told him that God intended to raise him up to rule over the ten tribes *after* Solomon's death. Not content, however, with the great honour that had been promised him, and also not grateful to his royal master for placing so much confidence in him, he plays the part of a traitor and tries to stir up a rebellion, which brought upon him the just resentment of Solomon, so that he had to flee for his life into Egypt.

There is not the slightest excuse for the conduct of this man; he had been told by the prophet that God did not intend that the disunion of the kingdom should take place until after Solomon's death; in thus attempting therefore to bring it about before the appointed time he sinned deeply, and was guilty of base ingratitude. That a man who had been plotting against Solomon should have been received by the King of Egypt, is a proof that a very different state of things now existed there, and all tends to show that Shishak was not only unfriendly to the King of Israel, but even hostile to him.

It makes one truly sad to contemplate these latter years of Solomon's life, which bring to mind David's exclamation, "*How are the mighty fallen!*" In the historical account we do not read of any change in his conduct taking place before his death. Apparently his "*sun went down in darkness*," but I am amongst those who believe that he repented and turned to God with all his heart ere his life closed. When we read over his prayer on the dedication of the Temple, and notice the sublime language and exalted piety which pervades

it throughout, we cannot but feel persuaded that God would bring such a man back to His fold, and there are one or two circumstances in Rehoboam's reign which help us to come to this conclusion. One is, that we find Solomon had during the latter part of his reign surrounded himself with old and wise men who had the best interests of the people at heart. The second is, that although Rehoboam was the son of an idolatrous queen, and fell into grievous errors, he showed unmistakable signs of having been taught by his father to worship and obey the great Jehovah.

Jeroboam was obliged to remain in Egypt until after the death of Solomon, and then he returned at the invitation of his own countrymen, in order to head a deputation to Rehoboam for the purpose of requesting the new king to lessen the taxes and to lighten the burdens of the people, which had become very grievous.

As Rehoboam was the son of one of Solomon's idolatrous wives, to whom I have just alluded, we have every reason to fear that his early training had been unfavourable to the development of a noble character; hence we find him upon the first occasion of public importance acting with such indiscretion, that one cannot read the story without feeling intensely angry with a man who could play so foolish a part; his unwise conduct standing out more prominently when compared with the wisdom displayed by his father during the early part of his reign. Still, as I said before, there were some good points about Rehoboam, for when he had raised a large army to attack Jeroboam, and was told by the prophet he was not to fight against his brethren the Israelites, he at once obeyed; and it is evident that he continued the Temple worship for some time, so that a blessing came back to him, and with it peace for three years, during which time he built and fortified a number of cities.

This conformity of Rehoboam to the worship of Jehovah

during the early part of his reign seems to be another proof of Solomon's repentance towards the latter end of his life, for we may suppose that the late king would warn his son against the idolatry which had led him astray; and if Rehoboam had only continued in the worship of Jehovah, he would certainly have recovered the whole of his kingdom; for Jeroboam's gross idolatry had brought down upon him the Divine wrath. But, alas! when he found himself becoming strengthened in his kingdom, he fell away from his allegiance to God, and erected images to the gods of his mother and to those of other nations, and allowed licentious abominations to go unpunished.

It happened, therefore, that in the fifth year of Rehoboam's reign another trouble fell upon him even worse than the last, for Shishak, the King of Egypt, probably encouraged by Jeroboam, came up with a large army and invaded Judah, subduing and taking the very cities Rehoboam had fortified, and finally appearing before Jerusalem.

Then we are told that "*the king and his princes humbled themselves,*" and a blessing returned, for God restrained Shishak from destroying the city, although he plundered it of its accumulated treasures, and especially took away the golden shields which were made by Solomon to be carried by his soldiers when he went into the Temple to worship.

It must have been a bitter trial for Rehoboam to see these taken away, but it did him good, for he recommenced his attendance at the Temple, and had some brazen shields made in place of the gold ones for his retinue to bear before him when he went up to worship.

Now I must notice a most remarkable and interesting confirmation of this Biblical story, which has come down to us upon the Egyptian monuments.

When Shishak returned to Thebes from Asia with his prisoners and his treasures, he determined to imitate the old

Pharaohs and the Ramesides, perpetuating his victories by inscribing them on imperishable stone at Thebes. As he was high priest of Amon in Apt, and the great Temple of Karnak was under his special care, he decided that he would record his successes there, for which purpose he caused to be built a kind of chapel or portico attached to the Temple, in reference to the construction of which we have some inscriptions at the Silsilis quarries, which have been translated by Brugsch and run thus:—

> "In the twenty-first year, in the month Payni, at that time his Majesty was in his capital city, the abode of the great presence of the god Hormakhu. And his Majesty gave command and issued an order to the priest of the god Amon, the privy councillor of the city of Hormakhu, and the architect of the monuments of the lord of the land, Hor-em-saf, whose skill was great in all manner of work, to hew the best stone of Silsilis in order to make many and great monuments for the temple of his glorious father Amon-ra, the lord of Thebes.
>
> "His Majesty issued the order to build a great temple-gate of wrought stones, in order to glorify the city (Thebes), to set up his doors several cubits in height, to build a festival-hall for his father Amon-ra the King of the gods, to enclose the house of the god with a thick wall.
>
> "And Hor-em-saf, the priest of Amon-ra the King of the gods, the privy councillor of the city of Hormakhu, the architect over the house of King Shashanq I. at Thebes, had a prosperous journey back to the city of Patoris (Thebes), to the place where his Majesty resided, and his love was great towards his master the lord of might, the lord of the land, for he spake thus:—
>
> "'All thy words shall be accomplished, O my good lord! I will not sleep by night, I will not slumber by day. The building shall go on uninterruptedly, without rest or pause.'
>
> "And he was received graciously by the King, who gave him rich presents in silver and gold."

This inscription is most valuable, for three reasons. First, it gives us information as to where the stone was obtained for this structure, and tells us that it was ordered by Shashanq I., thereby identifying him with the sculptures I shall presently mention.

Secondly, it gives the year of his reign when the stone

was ordered, which date is of the utmost importance in enabling us to fix the time for the various preceding events, viz., that he invaded Judah in the twentieth year of his reign, which being the fifth of Rehoboam's, would give us the fact that Shishak ascended the throne of Egypt in the twenty-sixth year of Solomon's reign, all of which dates help to throw much light upon the story.

Thirdly, there is a still more special value attached to this inscription graven on the rocks of Silsilis, which is that the position of this architect Horemsaf in the genealogy of his race was discovered by Brugsch to fall exactly on the line of the pedigree on which his master and contemporary, King Shashanq, is found.

The architects of Egypt were very important personages, and their pedigrees were so carefully kept that their line of ancestry can now be traced with the same certainty as that of the kings, and even more so, because the noble art descended from father to son, whatever dynasty might be reigning.[1] Brugsch gives in Table IV. of his genealogies of the kings of the seven dynasties from XX. to XXVI., the corresponding architects extending over some 700 years, all of whom belong to this Horemsaf's family, the last scion of which was Khnum-ab-ra, who lived during the twenty-ninth and thirtieth years of the Persian King Darius I., son of Hystaspes, and whose name is perpetuated upon the cliffs of the valley of Hammamat.

Besides the inscription in the quarries of Silsilis, which I have given on page 421, there are others of some importance, one being a great memorial tablet, upon which the king is seen in company with his son Auputh, and the goddess Mut (the Egyptian Istar) is represented as presenting them to the three chief gods of Egypt—Amon of Thebes, Hormakhu-Tum

[1] The architect of Queen Hatshepsu, it will be remembered, was an exception to this. p. 224

of Heliopolis, and Ptah of Memphis—under which the architect Horemsaf eulogises the king thus :—

> "This is the divine benefactor. The Sun-god Ra has his form. He is the image of Hormakhu. Amon has placed him on his throne to make good what he had begun in taking possession of Egypt for a second time. This is King Shashanq. He caused a new quarry to be opened in order to begin a building, the work of King Shashanq I. Of such a nature is the service which he has done to his father the Theban Amon-ra. May he grant him the thirty years' jubilee feasts of Ra, and the years of the god Tum. May the King live for ever!"

There is one other deeply interesting inscription which I feel I must transcribe, because it gives us the words of the king uttered some 2,800 years ago, and addressed to his god :—

> "My gracious lord! Grant that my words may live for hundreds of thousands of years. It is a high privilege to work for Amon. Grant me in recompense for what I have done a lasting kingdom. I have caused a new quarry to be opened for him for the beginning of a work. It has been carried out by Auputh, the high priest of Amon, the King of the gods, and the commander-in-chief of the most excellent soldiery, the head of the whole body of warriors of Patoris, the son of King Shashanq I., for his lord Amon-ra the King of the gods. May he grant life, welfare, health, a long term of life, power, and strength, an old age in prosperity. My gracious lord! grant that my words may live for hundreds of thousands of years. It is a high privilege to work for Amon. Grant me power in recompense for what I have done."

In this prayer to his god Amon we find the king mentioning his eldest son Auputh, who is brought to the foreground for the first time, and what his father says about him confirms what I stated some time since in reference to these Egyptian pluralists who held offices apparently so inconsistent with one another. Auputh was commander-in-chief of the army, and high priest of Amon. This prince died before his father, and therefore did not succeed him on the throne.

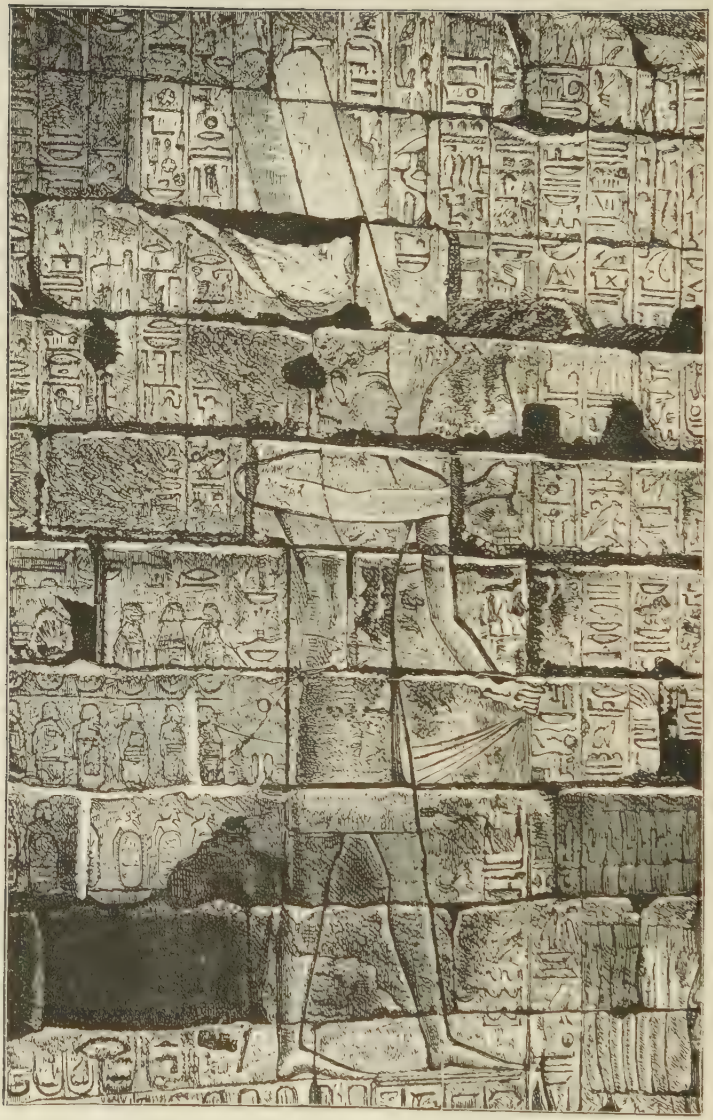


Fig. 87.—Shishak Dragging his Prisoners.

Now I must come to an interesting fact which is also of no small importance. On the external southern wall of the building I have just described, called the Hall of Bubastides, Shishak caused himself to be represented twice in colossal proportions. In one place he is holding by the hair of their heads thirty-eight captive Asiatics, apparently Jews, and dealing heavy blows upon them with his uplifted mace. In the other he is dragging before his gods the types or representations of 133 cities or tribes, many of the names of which have been identified by Brugsch Bey and Prof. Poole as those of the cities of Judah which Shishak conquered when he made war upon Rehoboam (Fig. 87). Each of these names is enclosed within a cartouche, and many have attached to them the bust of a man with a rope round his neck: all these ropes are being held by the king, who seems to be dragging them before his gods.

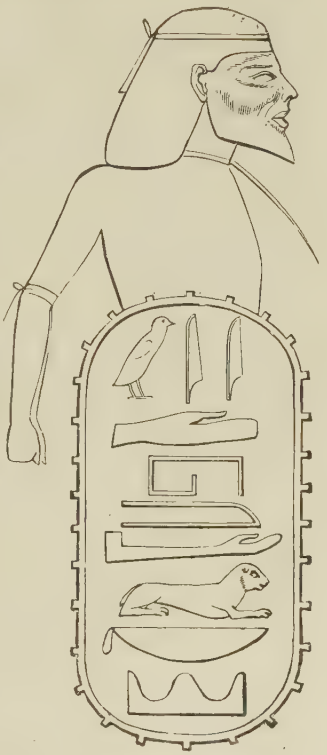


Fig. 88.—Supposed Captive King of Judah.

The hieroglyphics in the cartouche of one of these figures (Fig. 88) give the words "*Yuteh-Melk*," which were read by Champollion "The kingdom of Judah," and as the features of the figure are distinctly those of a Jew, we might go so far as to believe it to be a representation of Rehoboam himself. For, though he was not taken a captive into Egypt, Shishak would glory in representing him as a humiliated and conquered

sovereign; and as Rehoboam was the son of such a mighty monarch as Solomon, this Egyptian despot would feel increased gratification in thus depicting his downfall.

This remarkable confirmation of our Biblical story is only exceeded by the identification of the names on the Temple walls at Karnak as those of Jewish cities. A full list of these is given by Professor R. Poole in a most excellent article written by him upon Shishak in Smith's "*Dictionary of the Bible*," the perusal of which has afforded me great pleasure. Amongst those identified by Brugsch and Poole as the same places as those in the Bible are: Taanach, Shunem, Rehob, Adoraim, Mahanaim, Gibeon, Beth-horon, Aijalon, Megiddo, Eglon, &c. &c.

Of course some of the names upon this wall are not those of the cities of Palestine, but have been identified as the names of Arab tribes. Perhaps I had better give Professor Poole's own words upon the subject[1]:—

"It will be perceived that the list contains three classes of names mainly grouped together: first, Levitical and Canaanite cities of Israel; secondly, cities of Judah; thirdly, Arab tribes to the south of Palestine.

"The occurrence together of Levitical cities was observed by Dr. Brugsch. It is evident that Jeroboam was not at once firmly established, and that the Levites especially held to Rehoboam. Therefore it may have been the policy of Jeroboam to employ Shishak to capture their cities. Other cities in his territory were perhaps still garrisoned by Rehoboam's forces or held by the Canaanites, who may have somewhat recovered their independence at this period.

"The small number of cities identified in the actual territory of Rehoboam is explained by the erasure of fourteen names of that part of the list where they occur. The identification of some names of Arab tribes is of great interest and

[1] Smith's "*Dictionary of the Bible*," p. 3017.

historical value, though it is to be feared that further progress can scarcely be made in their part of the list."

Before closing this chapter I must again refer to Jeroboam, whose reign was just what we might have expected from his previous conduct. Though raised up by God to govern the ten tribes, he wilfully forsook Him and actually erected calves of gold in Bethel and in Dan, by doing which he brought upon himself God's severest anger, for he thereby not only encouraged the people in the gross sin of idolatry, but he was prompted to do so by particularly selfish motives. Instead of trusting in the Divine protection to establish him on the throne of Israel, he was afraid that his people would be won over to Rehoboam if they went up to Jerusalem to worship on the great Jewish festivals. Had he by prayer sought wisdom how to act in this matter, it would have been given him, but by following his own foolish imaginations he brought down upon himself a terrible punishment. Looking at the matter from our point of view, it would seem utterly senseless for Jeroboam to set up representations of one of the Egyptian gods, either Apis or Mnevis, when he knew so well that this thing had brought upon the Israelites in the desert the most disastrous evils. He also knew the intense wrath and indignation of the great Lawgiver when he saw what the people had done; and yet he dared to do the same thing and offered a gross insult to Jehovah by proclaiming that these calves of gold brought them out of the land of Egypt.

I have said Apis or Mnevis, because the bull was worshipped as a sacred animal at Thebes under the name of Apis, and at Heliopolis under that of Mnevis. There was a third sacred bull, called Bacis or Pacis, maintained at Hermonthis, not far from Thebes, on the other side of the Nile. Doubtless the Israelites on both occasions represented Mnevis, because Heliopolis was near to Goshen.

It seems that the Egyptians believed that a deity became incarnate in Apis, and so remained until the creature's death; but in this absurd worship they did not confine themselves to the bull, for the goddess Hathor was often represented as a cow. In the Southern Egyptian Gallery of the British Museum there is a beautiful cast of this goddess so represented, with the priest Psammetichus in front (Fig. 89). It stands near the colossal legs of Osorkon.

Rawlinson, in his "*Ancient Egypt*,"[1] gives an account of the worship of Apis, which he has collected from numerous sources, of which the following is an epitome:—

At Memphis a magnificent court or temple was dedicated to Apis, and a male calf, when found with the proper marks upon it, was brought there with great ceremony, and never again quitted the building excepting on certain fixed days, when he was led in procession through the streets of the city and welcomed by all the inhabitants, who came forth from their houses to greet him.

In his grand residence he was waited upon by numerous priests, fed on choice food, and from time to time shown for a short space to those who came to worship him and solicit his favour and protection.

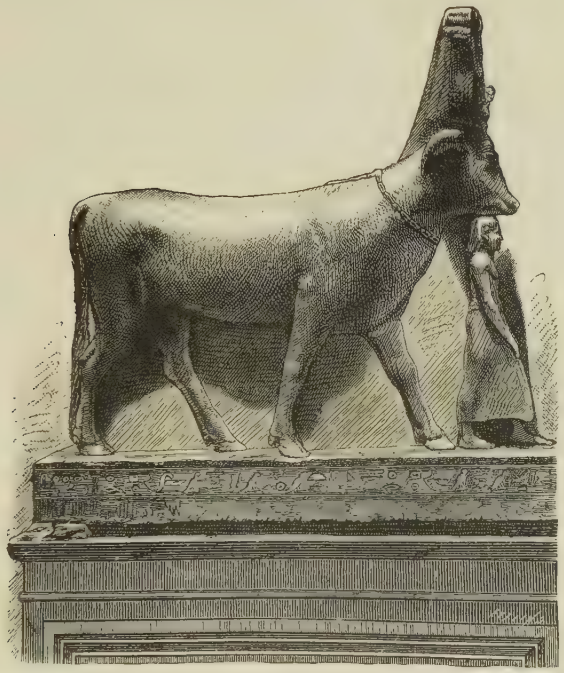
The cow which had been so favoured as to be the mother of this deified animal was also made an inmate of the sacred edifice, being lodged in the vestibule which gave access to the building.

On the death of this Apis, his body was carefully embalmed and deposited with much ceremony in the sepulchral chambers of Serapeum, a temple at Memphis expressly devoted to the burial of these animals. All Egypt went into mourning at his death, and remained inconsolable until the priests were pleased to declare a successor, when mourning was cast aside and a festival proclaimed amid the acclama-

[1] Vol. I., p. 414.

tions of the whole people, and the new-found Apis was led in solemn pomp to occupy the chambers of his predecessor.

All this was only a piece of priestcraft, for if the bull lived too long, they actually drowned him, and then went



B. M. 1076.

Fig. 89.—The Goddess Hathor as a Cow.

through all the ceremonies of burial and public mourning just the same as though it had died a natural death.

There can be no doubt, therefore, but that they laughed in their sleeves at the gullibility of the people.

Similar ceremonies were practised with regard to Mnevis, and yet this was the god that Jeroboam said had brought the people out of Egypt. I have no doubt that one motive

he had in the matter was to please Shishak, with whom he was evidently in traitorous correspondence.

Notwithstanding that Jeroboam received many warnings, he still persisted in his evil ways until we find that "*the Lord struck him, and he died.*"

In many respects this man's career resembles Saul's, and both clearly show us that though God may even raise up a man for a special work, He will not continue to bless him in that work if he pursues a course of sin. Also, we learn from both stories that man is endowed with the gift of free agency, and has it in his power to pursue a righteous or a sinful course; and because of this gift he is responsible for his actions, and can plead no excuse for his guiltiness.

Saul and Jeroboam both continually disobeyed God's commands, and therefore both reaped the consequences of their sinful folly.

Rehoboam, on the other hand, shows some good traits of character notwithstanding his striking inconsistencies of conduct, as I have before noticed. There was one other very wise thing which Rehoboam did that I have not mentioned, which was to appoint his sons to positions of trust throughout all the countries of Judah, where they would have active and important duties to discharge, instead of passing their time in the effeminate idleness of the harem. This received the express approbation of the sacred writer.

Now I must close these short notices of Solomon, Rehoboam, and Shishak, all differing very widely in character, but from whose lives we may learn many important lessons.

As this will be the last chapter in this work in reference to the connexion between Egyptian and Jewish history, I shall have no opportunity of noticing the temples that were

[1] There are some who think that Jeroboam meant these calves to symbolise Jehovah. The intense anger of God against him, however, would seem to indicate that they represented Apis or Mnevis.

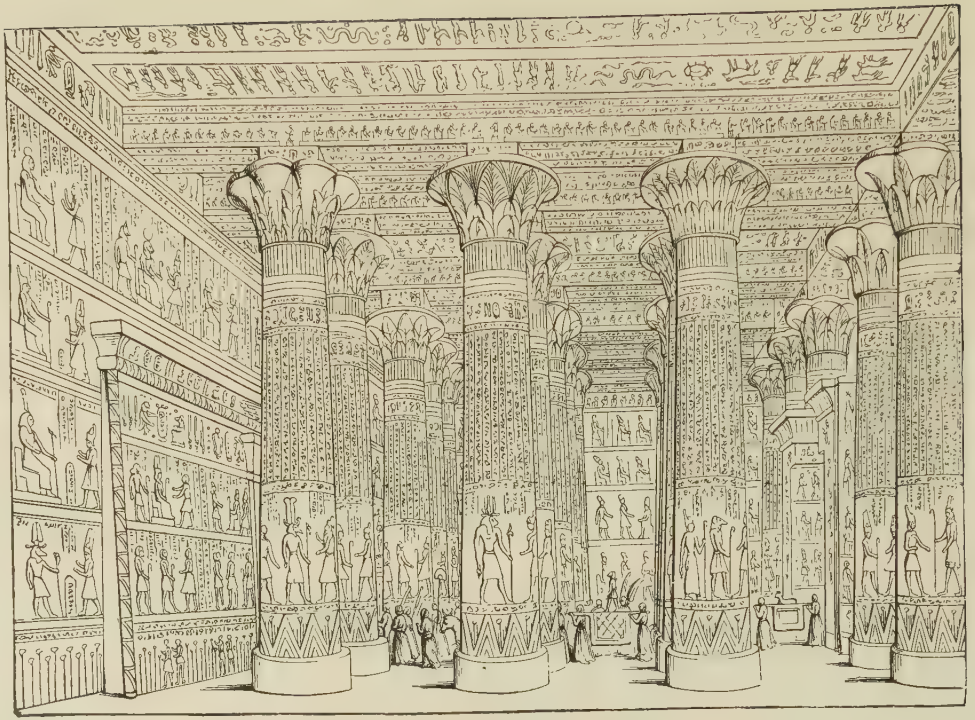


Fig. 90.—Portico of Temple at Esneh.

erected after this Twenty-second Dynasty, but I feel I must refer to one, because it is so intensely beautiful, though it belongs to the later period of Egyptian art, when it had come under Greek influence. It is the portico of a temple at Esneh (Fig. 90), which has been excavated only in the present century. The sand in which it was so long buried has preserved its sculptures and paintings in marvellous perfection. The colours are as fresh and bright as when laid on at the commencement of the Christian era. The palm-leaf here replaces the lotus in the capitals of the columns, which are of great beauty, and no two of them are alike; indeed, their variety and grace afford a fine study for the decorative artist. I am indebted to the Religious Tract Society for this picture, which appears in their "*Land of the Pharaohs*," of which I have before spoken in the high terms which it deserves.



Sir Austen Henry Layard,
G.C.B., P.C., LL.D., D.C.L., etc.

CHAPTER XIII.

Assur-nasir-pal.

Before I commence to write the following chapters upon the historical connexion between the Jews and the Assyrians, I feel that I must say a few words relating to a gentleman to whom we are primarily indebted for the chief Assyrian monuments and statues in our great national collection; I mean the Right Hon. Sir Austen Henry Layard, G.C.B., D.C.L., &c., who is the eldest son of the late Henry P. J. Layard, Esq., of the Cingalese Civil Service, and grandson of the late Dr. Layard, Dean of Bristol. Like the Romillys and the Martineaus, the Layards are of French origin, and descend from a Huguenot family which migrated from France to England after the Revocation of the Edict of Nantes. During a visit of his parents to Paris, Mr. Layard was born in that capital, on the 8th of March, 1817.

A portion of his youth was spent in Italy, where he cultivated the skill of a draughtsman, which was afterwards of great advantage to himself, and of inestimable value to the world, by enabling him to depict with so much accuracy those Assyrian monuments which he discovered, that could not be removed. He afterwards returned to England in order to study for the Bar, but abandoned the intention, to become a traveller in distant lands.

In 1839 he visited the East, and so familiarised himself with the habits and languages of Turkey and Asia Minor that he might have passed for an Oriental.

In the winter of 1839–40, when travelling in Asia Minor and Syria, he was seized with a desire to visit the ruins of the capitals of the old Assyrian and Babylonian empires. Reaching Mosul in 1840, he inspected those on the east bank of the Tigris, supposed to be the ruins of ancient Nineveh, which included the great mound of Kouyunjik. In the summer of 1842, and on the way to Constantinople, passing hurriedly through Mosul, he found that M. Botta, the French Consul there, had commenced excavations at Kouyunjik, and had discovered the first monument of ancient Assyria. Mr. Layard was anxious to become himself a discoverer, and soon had his wish fulfilled, for Sir Stratford Canning, afterwards Lord Stratford de Redcliffe, liberally offered to defray, for a limited time, the expense of the excavations in Assyria.

Mr. Layard accepted the offer, and in November, with a few tools, descended the Tigris from Mosul to Nimroud. For evidence of his success there I will ask my readers just to walk through the Assyrian Galleries, and they will see what marvellous treasures we have obtained through the genius and perseverance of this truly great man.

For full particulars of how he succeeded in unearthing these historical records, they must refer to his deeply interesting works, *"Nineveh and its Remains;" "Discoveries in the Ruins of Nineveh and Babylon,"* and other similar works; but I especially advise my readers to get a sight of those two splendid folio volumes entitled the "*Monuments of Nineveh*," which contain more than 200 large drawings of these invaluable Assyrian sculptures.

It is a most interesting fact, that actually whilst Rawlinson was on the Behistun Rock copying the cuneiform inscriptions, Layard was delving among the ruins of Assyria; so that almost as soon as those ancient monuments were placed in our British Museum, a key was in the hands of Oriental

scholars which enabled them to read the inscriptions upon them. These things certainly did not happen by chance, but were rather direct acts of Providence for the purpose of throwing a flood of light upon our Holy Scriptures.

Well-deserved honours were showered upon Mr. Layard. In 1848 the University of Oxford conferred on him the degree of D.C.L. In 1856 he was elected Lord Rector of the University of Aberdeen. In 1861 he became Under-Secretary of State for Foreign Affairs, in Lord Palmerston's second Administration. In 1868, when Mr. Gladstone was in power, he was made Chief Commissioner of Works, and a Privy Councillor. In 1869, on retiring from Parliament, he was appointed Envoy Extraordinary and Minister Plenipotentiary at Madrid. In 1877 Lord Beaconsfield sent him as Ambassador to Constantinople; and in 1878, just before the Congress of the Great Powers met at Berlin, the Order of the Grand Cross of the Bath was conferred upon him. Thus Cabinet Ministers of opposite political opinions vied with each other in delighting to honour our noble explorer.

Though the Jews did not come into immediate contact with the Assyrians till the reign of Shalmaneser II., it will probably give my readers more interest in his life and doings, which are related in the succeeding chapter, if I write a short history of his father Assur-nasir-pal; the importance of which is evident from the fact that nearly the whole of the Nimroud Gallery is filled with slabs in bas-relief relating to this king, who ascended the throne of Nineveh about 885 B.C., and reigned for twenty-five years.

Many of these bas-reliefs were copied and published by my late friend Mr. Samuel Bonomi in his work, *"Nineveh and its Palaces,"* some of the electrotypes from which I have obtained from Messrs. Bell and Daldy to aid me in illustrating this and other chapters.

Assur-nasir-pal was a great builder, and encouraged the

arts and sciences. Coming to the throne after a period of depression and inactivity, during which the power of Assyria had been seriously curtailed and its territories reduced, he revived the military prestige of the empire.

This king re-built the palace of Nineveh and the temple of Istar at the same place, but he is best known as the re-builder of the city of Calah, which had been destroyed in a previous reign, and was but little better than a heap of ruins. This city soon after his accession he resolved to re-build, for which purpose he collected the captives of his various campaigns, brought them to the site, raised a vast palace mound fronting the Tigris, 1,800 feet long, and a city about five miles in circumference.

He peopled Calah with captives, and on a mound built two temples and a palace, from which came some of the best of the Assyrian sculptures in the British Museum, and which I shall presently describe.

Assur-nasir-pal also constructed a canal and tunnel from the city of Calah to the river Zab. He was passionately fond of the chase, and at Calah kept a preserve of wild animals near the palace.

I have mentioned that he revived the military prestige of his empire, but in doing so he was guilty of atrocities the accounts of which almost make one's blood run cold. Take the following as an instance, from the Rev. J. M. Rodwell's translation, in *"Records of the Past,"*[1] of the annals of this king, the inscription of which was found in the ruins of the temple at the foot of the Pyramid at Nimroud (Calah):—

> "To the land of Kasyari I proceeded, and to Kinabu the fortified city of the province of Hulai. I drew near; with the impetuosity of my formidable attack I besieged and took the town; six hundred of their fighting men with my arms I destroyed; three thousand of their captives I consigned to the flames; as hostages I

[1] Vol. III., p. 49

left not one of them alive. Hulai, the governor of their town, I captured by [my] hand alive; their corpses into piles I built; their boys and maidens I dishonoured.

"Hulai, the governor of their city, I flayed; his skin on the walls of Damdamasa I placed in contempt; the city I overthrew, demolished, burned with fire."

All this was done, so far as we can see, to gratify the king's lust for power and conquest. The governor and the people of the town upon whom Assur-nasir-pal inflicted such



B. M.

Fig. 92.—Flaying a Man Alive.

agonising tortures, had done him no harm beyond gallantly defending their town. This horrible torture of flaying a man alive, as a butcher would skin a sheep when dead, was practised by all the Assyrian kings; I suppose because they found that the agony surpassed all others that could possibly be inflicted. (Fig. 92.)

Having said thus much, I will ask my readers to accompany me to a series of colossal bas-reliefs of this king, on the right-hand wall from the entrance to the Nimroud Gallery, which are in most excellent preservation, and might



Fig. 93.—King Assur-nasir-pal Seated on his Throne. B. M. 22.

have been sculptured but yesterday, rather than in the time of the prophet Elijah.

On three of the slabs the king is represented standing, but on the centre one he is sitting, and when looking at his grim face we can quite imagine him capable of the atrocities recorded in his annals. (Fig. 93.) This Assyrian monarch is represented as seated on his throne, attended by three of his chief officers, all of whom are eunuchs. In his right hand he has the cup which has been presented him by his cup-bearer, who stands before him with an embroidered napkin over his shoulder, and holding in one hand a fan made with feathers, and in the other the under-cup, or probably wine-strainer. The king's dress consists of the long fringed robe and furred mantle, the entire breast and broad borders being adorned in a very elaborate fashion with the most beautiful embroidery, of which Fig. 94 is an enlargement of that on the breast ; and in order to see which on the sculpture, it is necessary to go close to the figure, for it has been engraved with a very fine tool.[1]

The other parts of the king's robe are embroidered in a similar manner ; in front of the fringe, the figures are most graceful and beautiful ; the sacred tree, accompanied by different divinities, abounding throughout.

The head-dress, which is plainer than in some other instances, is surmounted with the small cone, which was only worn by the king himself, and hence it is a special mark enabling us always to recognise the Assyrian monarch, though surrounded by courtiers and soldiers. This head-dress is sometimes adorned with jewels, as in the figure on a slab a little to the left, where the king is standing with a staff in his hand (Fig. 95) ; and those worn by Assur-bani-pal at the lion-hunts (Fig. 96) appear to be surrounded by three gold-embroidered bands.

[1] Further beautiful specimens of embroidery will be found in Perrot's "*History of Art in Chaldæa.*"

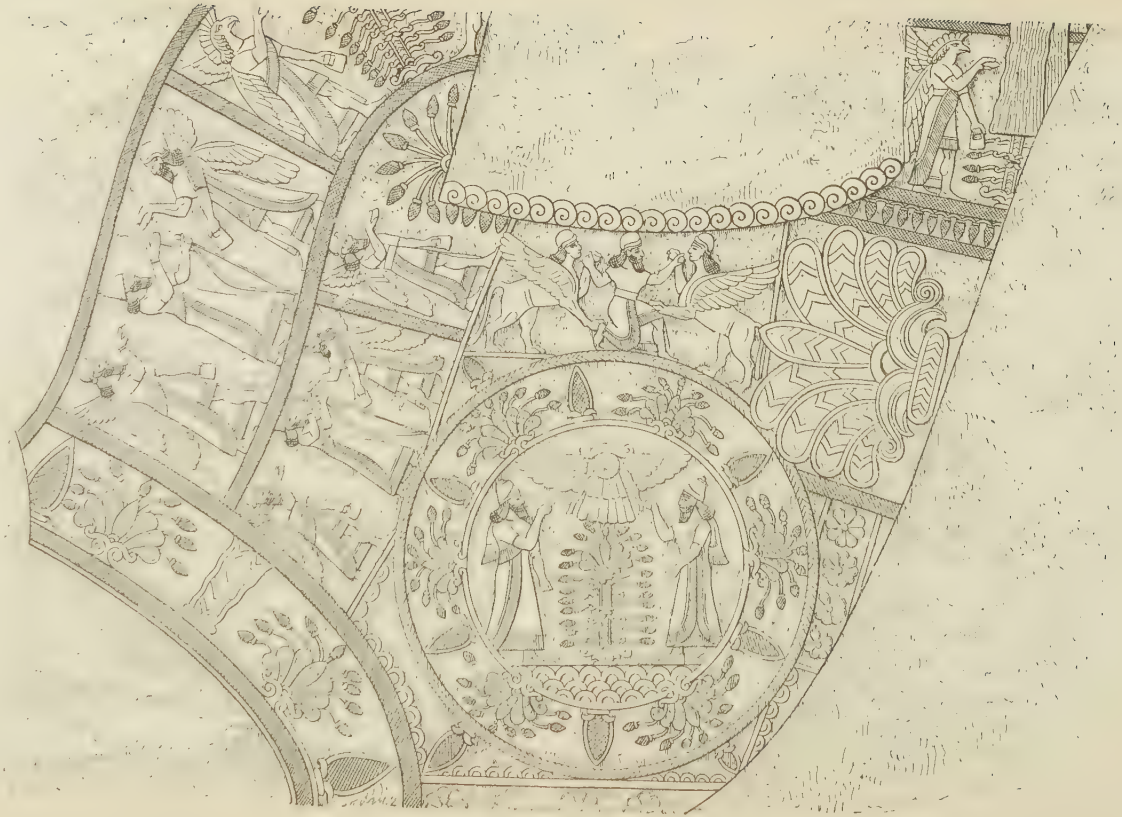


Fig. 91.— Embroidery upon Assur-nasir-pal's Breast. B. M. 22.

The throne or square stool upon which the king is seated is decorated with a fringe, and surmounted by a cushion ornamented with a honeycomb pattern. Each corner of the seat terminates in a bull's head, some of which, very beauti-



B. M. 20.

Fig. 95.—King Assur-nasir-pal Walking.

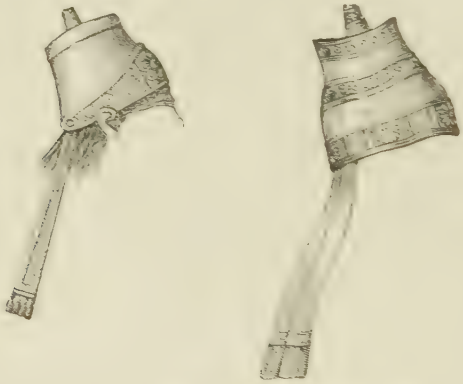
fully cast or wrought in bronze, were found in the excavations at Khorsabad, and brought to Paris by M. Botta; examples from Nimroud are also in our own Museum. The king's feet rest upon a footstool with clawed legs. He is quite unarmed, though in other cases he wears a sword, and in Fig. 95 will be seen resting his hand upon the hilt.

The king's sword-bearer is behind him in Fig. 93. His

dress, like that of the cup-bearer, is most richly embroidered, and he is also fanning the king with the right hand, whilst he carries the royal bow in the left.

Another officer follows the sword-bearer, carrying a mace and arms, but is not quite so richly dressed. Then, last, on each side are two deities, holding a cone in the right hand, and a basket in the left, of which I shall speak presently.

Upon this wall, next to the slabs of Assur-nasir-pal, there



B. M. 20, etc.

Fig. 96.—Assyrian Kings' Head-dress.

is a four-winged figure, with a three-forked thunderbolt in each hand, pursuing a monster or demon. (Fig. 97.) This composition, from its repetition on each side of the drawing, probably typified the expulsion of the Evil Spirit from the temple. Although shattered into fragments and much decomposed by fire, it still displays considerable merit in design. The head of the griffin is that of a lynx; the face is snarling extravagantly, like the lions seen in the lion-hunt. The fore-legs and claws of the monster are those of a lion, whilst the hind ones are those of a carnivorous bird.

This singular ancient Assyrian sculpture clearly embodies the doctrine of the contention of the good and evil principles.

Close by this griffin there is another interesting object, which is a slab, also much injured by fire, but a painted restoration is close by. (Fig. 98.) It represents a deity wearing the short fringed tunic, the long furred robe, the usual ornaments, and two daggers; he carries the cone and the basket. The singularity of the figure, however, is that the head of a fish surmounts his head-dress, while the body of the fish falls over his shoulders and continues down his back. This



B. M. 28.

Fig. 97.—Expulsion of Evil Spirit.

Assyrian Oannes, there is no doubt, is identical with the Philistine Dagon. Berosus speaks of it thus :—

"In the first year there appeared an animal by name Oannes, whose whole body (according to the account of Apollodorus) was that of a fish; that under the fish's head he had another head, with feet below, similar to those of a man, subjoined to a fish's tail.

"His voice, too, and language was articulate and human, and a representation of him is preserved even to this day."

Berosus also speaks of him as "rising from the sea to

instruct the Chaldæans in all religious and useful knowledge," which doubtless implied that a certain learned and civilised people who navigated those seas were the medium of these communications, and gave rise to this mythical figure.



B. M. 30.

Fig. 98.—Oannes, the Assyrian Dagon.

A little further on we have several representations of the "symbolical tree," as it has been called, in connexion with which there are generally two deities, having the cone in one hand and the basket in the other. Sometimes the divinities are close to the symbol; at others they are standing behind the king, as in the slab on the left hand of the doorway, and which I described in "*Moses and Geology*." This, by the way, does not represent two kings as mentioned in some of the guide-books and by Layard and Bonomi; but the figure of Assur-nasir-pal is repeated, perhaps to show his right and left side, or perhaps out of compliment.

Smith O.T.H. p. 267 & p. 287

For a long time all sorts of surmises had been expressed

as to the meaning of this cone and basket, but I think Dr. Edward B. Tylor, at the meeting of the Biblical Archæological Society, 3rd June, 1890, gave the right explanation. He then stated that he believed that the symbolical floral device was meant to represent a group of date-palm trees, and that the cone was the fertilising portion of the male flower, which the divinities were shaking over the trees just as is actually done by the cultivators of these trees in Eastern countries. The

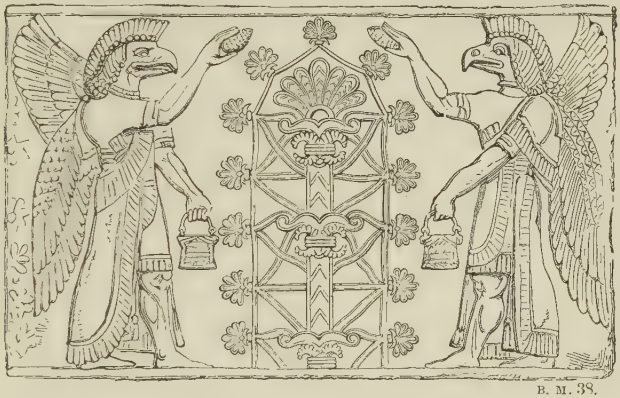


Fig. 99.—Symbolical Tree.

basket, being generally used to carry the male flowers, is thus represented in the other hand. Dr. Tylor exhibited the male flowers of the date-palm at the meeting, which carried conviction to not a few present. That the symbolical figure is intended for a grove of trees there is additional evidence in the fact that Asherah, one of the names of Astarte, also signifies "grove," and was so translated in the Authorised Version of the Bible, which led to much confusion, for it was difficult to conceive how a grove could be built.

There can be no doubt that the Israelites greatly offended God by erecting this symbol in their cities and even in the Temple itself, for it was used by the heathen in the worship

of Astarte, some of the rites connected with which worship were abominably obscene.

The slabs both at the right and left of the doorway of the Nimroud Gallery depict Assur-nasir-pal performing some religious ceremony in front of this tree, and the preceding cut (Fig. 99) seems clearly to prove that Dr. Tylor's idea of the cone being used to fertilise the trees is a right one, for the divinities are touching the top of the palms with it, which greatly resembles the bunch of male flowers of the date-palm. At the top of the slab on the left hand of the doorway there is an emblem of the chief divinity, probably Assur (Fig. 100), which is constantly seen above the king during peace and war. In this case the figure has the bow held down in the left hand, whilst the right is raised as if to bless. In battle this figure is represented with the bow bent, shooting towards the enemy. (Fig. 108.)



B.M. 2 and 13b.

Fig. 100.—Emblem of Chief Divinity.

Now we must notice a series of scenes on the left wall from the door, the first being a bull-hunt, in which Assur-nasir-pal is taking a part. The king can at once be distinguished by the little cone on the top of his head-dress, and he is thrusting a short dagger into the neck of a bull that has got entangled on the wheel. A dead bull is lying in front pierced with arrows. The king's huntsman is following him on horseback, having also a led horse with embroidered saddle for his use. As only two hind-legs instead of four are shown, I take it that the artist intends it to be supposed that the other two legs are directly behind those represented; in the same way some of the legs of the three chariot-horses are supposed to be hidden. (Fig. 101.)

Underneath this slab we find the king returned from the hunt, with his game lying at his feet, whilst he

is refreshing himself with wine or some other drink (Fig. 102), or about to pour out a libation.

The vessel in his hand is something like a large saucer, of



B. M. 3*a*.

Fig. 101.—The King at a Bull-Hunt.

which there are a number of well-preserved specimens in the table-cases of the room.

We notice that music is being introduced, to which the



B. M. 3*b*.

Fig. 102.—King's Return from Bull-Hunt.

king seems to be listening. The musicians are beautifully dressed, with their hair carefully curled, and they are playing on nine-stringed instruments, which appear to be played like the Nubian harp, the fingers being used sometimes to stop and sometimes to twang the chords. The plectrum, with

which the chords are struck, will be seen in the right hand. From the extremity of the instrument into which the pegs for the strings are inserted hang five tasselled cords. Each instrument terminates in a human hand, which probably indicates that these men were the leaders of the choir; and certainly their height would show that they held an important office at court, for the relative importance and rank of each officer of the royal household is generally intimated in the picture by his height.



B. M. 4to.

Fig. 103.—King Hunting Lions.

Only one horn is shown of the bull on the ground, which is supposed exactly to hide the other.

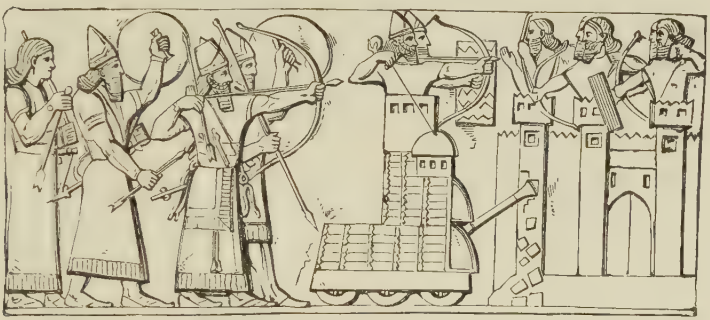
In the next slab above, the king is hunting lions, one of which is attacking him behind, whilst a wounded one is crawling from under the horses' feet. (Fig. 103.) On the slab below he is taking refreshment, as in the last hunt.

In the following slab Assur-nasir-pal is attacking a fortified city on foot, whilst a large battering-ram is knocking down the wall. (Fig. 104.)

The towers for these battering-rams were made of woodwork for lightness, but were very strong, and sometimes as high as the walls, so that men on their top could shoot their arrows directly amongst the defenders of the walls.

This scene is followed by a representation of three men swimming across a mountain torrent to a fortress, whilst they are being attacked from behind by Assyrian archers. Two of the men are floating on inflated skins. (Fig. 105.)

Assur-nasir-pal is represented in the slab below as having descended from his chariot to conclude a treaty of peace with a conquered king, who is on his knees, being introduced by a richly dressed Assyrian officer. The Assyrian king retains in his hands the implements of war. (Fig. 106.) Then follow four



B M. 5a.

Fig. 104.—King on Foot Attacking a City.

Assyrian officers and a eunuch, who is evidently introducing the first prisoner, whom we know by his dress to be a man of rank. The soldier behind him, however, is treating him with insulting indignity by striking him on the head. It will be noticed, also, that the ropes that bind his arms have cut right into the flesh, but the Assyrians gloried in torturing their prisoners of high position ; indeed, it seems that the higher their rank, the more abominable was the cruelty with which they were treated. (Fig. 107.)

The next three slabs of the lower row are devoted to the passage of a river by the army of the king and his allies. Assur-nasir-pal is in his own war-chariot, put into a long boat-like vessel, which is directed towards the coast by a

strong naked steersman with a long paddle, and is propelled by three rowers, who are assisted by men towing on the bank.

The king is in full panoply of war, having his sword and



B. M. 6d.

Fig. 105.—Fugitives Crossing a Torrent.

three daggers in his belt; his bow in his left hand, and two arrows in his right; while his battle-axe and quivers of arrows are attached to the side of the chariot. Before him



B. M. 5b.

Fig. 106.—Assur-nasir-pal Concluding a Treaty.

stands his eunuch, fully armed, pointing out the enemy to his observation. Four horses are swimming behind, being guided by the groom who sits within the boat; and above is a man swimming, supported by the skin which he is inflating. I have not given copies of these slabs.

The upper slabs now show a battle-scene, in which King Assur-nasir-pal is personally engaged. (Fig. 108.) It will be noticed that the divinity above his head has the bow bent



B. M. 6*b*.

Fig. 107.—Officers Bringing in Prisoners.

in the act of shooting towards the enemy. A man wounded with several arrows is crawling on the ground, whilst several others are turning round to shoot at the king. A little



B. M. 7*a*.

Fig. 108.—King in Battle.

further on a man is lying on the ground, and a vulture is pecking out his eyes. These birds, some think, were trained to follow the Assyrian army into battle.

In front of the king are the royal standard-bearers, in chariots with three horses, who are fighting with the infantry

of the enemy (Fig. 109); and in front of them are the cavalry riding over the dead and the wounded.

The next slab represents a eunuch warrior of high rank, in a three-horse chariot. The bird of prey hovers above. The horses are galloping over a wounded man, whilst another,



B. M. Sc.

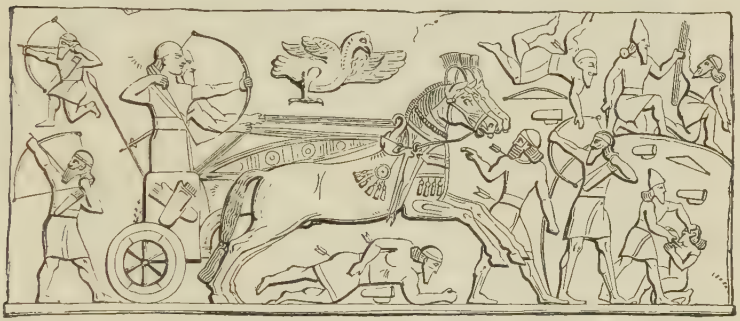
Fig. 109.—Standard-Bearers in Battle.

wounded with two arrows, is putting out his hand as though to stop the horses, and an Assyrian foot-soldier is thrusting his dagger into the breast of a man who has fallen on his hands and knees. (Fig. 110.)

This ends the battle-scenes so far, and the next slab shows the interior of a fortified tent, most probably the king's kitchen, of which I give a larger cut. (Fig. 111.) It consists of a circle with thirteen turreted towers at

irregular intervals, like a walled town. This circle is divided into four compartments. The first contains a brazier and fireplace with clawed legs, and within the fireplace are several vases. A eunuch, holding a fly-flap in one hand, and in the other a fan such as is used in the East at this day to revive the charcoal, presides over the cooking or preserving operations.

The second compartment contains a table with crossed legs, terminated by cloven feet, and upon the table are cups



B. M. 10*a*.

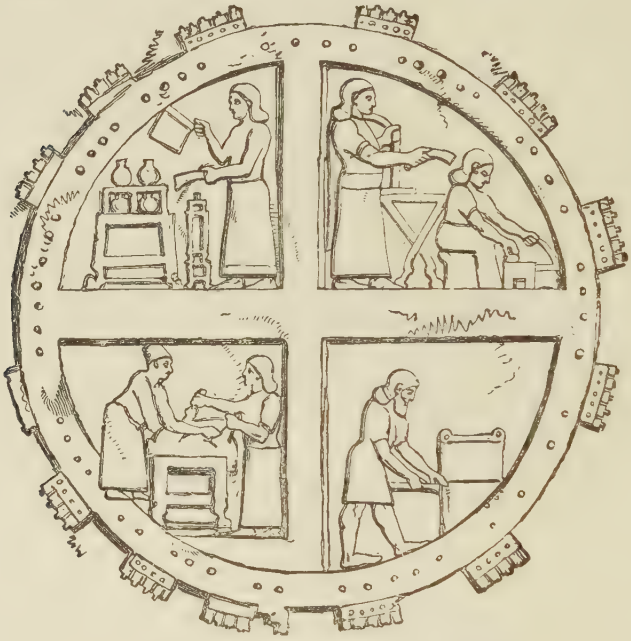
Fig. 110.—Eunuch in Battle.

and other vessels. On one side stands a eunuch holding a long napkin over his shoulder, and a fly-flap in his right hand. A second eunuch is sitting upon a low stool in front of the table, occupied in pounding in a mortar with his right hand, while his left holds a fly-flap over a small vessel before him, from which we may suppose that he is compounding sherbet or some sweet beverage.

Below, in the third compartment, is seen an aged eunuch, assisted by a young one, disjointing an animal which lies upon a table before them.

The fourth compartment or chamber shows a long-bearded man, evidently a common attendant, superintending the boiling of a large pot with two handles. In the centre of this

slab and before the pavilion (Fig. 112), we have a servant curry-combing a horse, whilst two other horses are feeding out of a sack of corn, the strings of which hang loosely down, and a fourth behind is well designed turning its head to bite its back.



B. M. 11a.

Fig. 111.—Interior of Royal Kitchen.

Next to these figures is the pavilion (Fig. 113), at the door of which stands the king's cup-bearer, whose high rank is indicated by his gigantic stature. To his right a soldier fully armed is bringing some prisoners, all bound together by a rope, who probably—by being brought to the king's pavilion—are of high rank. The entrance to the pavilion is formed of pillars, ornamented up their entire shafts, having highly decorated capitals surmounted with goats.

The most singular part of this frieze (Fig. 114) indicates

some soldiers in the corner of a field having some grotesque fun after the battle, two of whom are dressed in lions' skins, the

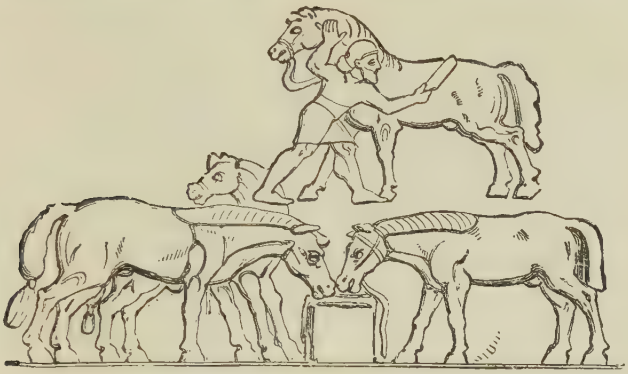
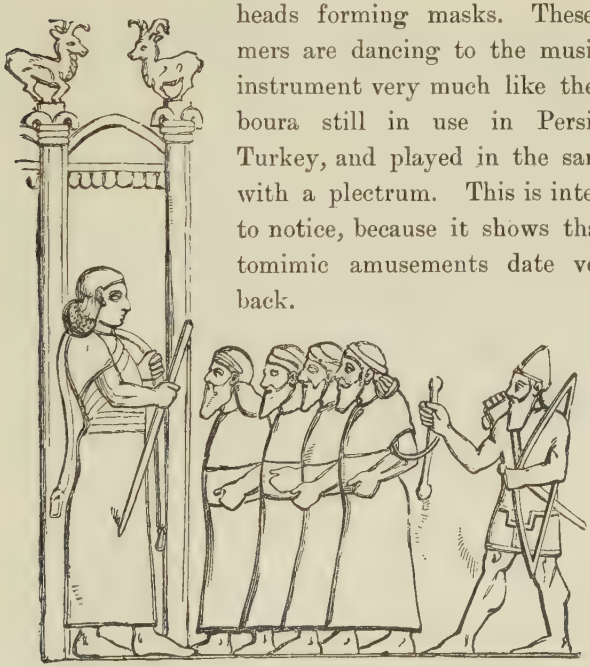


Fig. 112.—War-Horses Feeding, &c. B. M. 11*a*

heads forming masks. These mummers are dancing to the music of an instrument very much like the Tamboura still in use in Persia and Turkey, and played in the same way with a plectrum. This is interesting to notice, because it shows that pantomimic amusements date very far back.



B. M 11*a*.

Fig. 113.—Officer of High Rank Receiving Prisoners.

The next two slabs represent a procession of the king and his standard-bearers after a victory. The king's chariot is preceded by a sceptre-bearer, armed and wearing a pointed



Fig. 114. Mummers Dancing. B. M. 119.

helmet; and in front of him are the standard-bearers in their chariots, who are preceded by musicians and soldiers carrying the heads of some of the slain, which they every now and



B. M. 120.

Fig. 115.—Standard-Bearers in Procession.

then throw into the air. A large bird of prey is also depicted as carrying a head in its claws. (Fig. 115.) The king, who is in his war-chariot, is accompanied with warriors both on horseback and on foot, and the horses are being led by the royal groom (Fig. 116). The winged divinity has his

bow held down by his side, and is holding up the right hand as if in blessing. The king's horse, beautifully caparisoned, is being led close behind the chariot by a mounted warrior.



B. M. 13*a*.

Fig. 116.—King in Procession after Victory.

The last two upper friezes on this wall represent another battle-scene, where Assur-nasir-pal is before the walls of a besieged city, from the battlements of which (Fig. 117) men



B. M. 15*a*.

Fig. 117.—King Besieging City.

are shooting arrows and throwing stones. Above the king is the winged divinity, now with bow bent, directing his arrows towards the enemy. Close under the walls the Assyrian soldiers are killing some of the citizens.

The king's standard-bearers seem to have pursued the

enemy through a wood, as indicated by the bushes and trees, whilst the vulture and the outstretched headless bodies are suggestive of the defeat and destruction of the citizens. The trappings of the horses are as beautiful as those of the king, which, with the fine dresses, must have presented an imposing sight when the army started on its march.

We must now return to the lower slabs, where Assur-nasir-pal is depicted attacking a city, supposed to be Damascus. The king is on foot (Fig. 118), standing behind the



B. M. 13b.

Fig. 118.—Women Led away Captives.

scaling party, and is discharging arrows at the castle from under cover of the square wicker shield which his shield-bearer holds in his left hand. Immediately following the king are two eunuchs in long robes, one of whom, of gigantic stature, is carrying the royal umbrella, which we, by the way, should consider a singular thing to have in a battle-field, though it was doubtless a protection against the sun, and not rain.

A bird of prey hovers overhead, whilst women, richly clad, are being led away into captivity, who in their despair are tearing their long hair, which falls in tresses down their backs.

The men from the walls of the town (Fig. 119) are shoot-

ing their arrows from the left-hand side, whilst on the right hand they are endeavouring to counteract the effects of the battering-ram, by laying hold of it with chains, an effort which the besiegers are counteracting with large hooks. Others are pouring some inflammable fluid similar to Greek fire upon the engines, constructed of wood-work, the workers of which in return are sending down water upon the fire from a tank at the top, where two men are standing and discharging their arrows at the men on the walls.



B. M. 14*b*.

Fig. 119.—Supposed Siege of Damascus.

Two men below are undermining the walls, whilst others are disputing for a treasure they have accidentally discovered.

On a lofty tower of the gate some women are seen tearing their hair in the agony of despair, whilst several men are falling from the walls, killed or wounded.

On several of the slabs the king is wearing a necklace (Fig. 120), which is well shown on both the slabs on each side of the doorway, where Assur-nasir-pal is before the sacred tree. These are symbols of the Assyrian gods, such as are seen on the boundary stones; and they may also be emblematical of the rule of the



B. M. 2, etc.

Fig. 120.—Necklace Worn by the King.

king extending as far as the shining of the Sun, Moon, and stars.

This will complete my description of the slabs and sculptures of this gallery, though of course I have not included in my story one-half of the interesting objects, which together give us a very complete idea of Assyrian warfare, as far back as the time of Elijah, as well as of many of the courtly and domestic customs of that day. Having said so much about the father, we shall in the next chapter be better able to enter into the various circumstances connected with the reign of his son.

CHAPTER XIV.

Ahab, Elijah, and Shalmaneser.

I MUST now turn the attention of my readers to the Assyrian and Babylonian kings connected with our Biblical history. For many centuries we do not read anything whatever of either of these nations; indeed, Scripture is quite silent in reference to them from early in Genesis down to the reigns of the Kings of Judah and Israel, whose history I will continue because their idolatrous practices were copied chiefly from the Assyrians.

In my last chapter I pointed out that Rehoboam had some redeeming traits of character, although up to the last he offended God by allowing idolatrous practices. We can, therefore, quite understand that his son Abijah would follow in his sinful ways, especially as he had an idolatrous mother (Maachah). His reign, however, was very short—only three years—and therefore he had not time to do so much mischief as other kings whose reigns lasted for a number of years.

Then his son Asa succeeded him, and the bright and pleasant announcement opens his reign: "*And Asa did that which was good and right in the eyes of the Lord his God: for he took away the altars of the strange gods and the high places, and brake down the images, and cut down the groves,*[1] *and commanded Judah to seek the Lord God of their fathers, and to do the law and the commandment. Also, he took away out of all the cities of Judah the high places and the images, and the kingdom was quiet before him.*"[2]

[1] "Hewed down the Asherim" (R.V.). [2] 2 Chron. xiv. 2-4.

As his reign lasted forty-one years, it seems probable that he was very young when his father died, and had fallen into good hands. Perhaps the prophets Azariah and Hanani had instilled good principles into his mind before his father's death, and he might, on his accession, have made them his chief counsellors. It is not unlikely also that he had a good mother, though we do not read of her.

In his strenuous efforts against idolatry, he had some great difficulties to contend with, and not the least were those of his own family, for his grandmother Maachah, in direct opposition to his wishes, erected "*an idol in a grove.*" From the words in the original we find that this was no ordinary idol, but an abomination of some monstrous kind which she dedicated to Asherah.

Asa would doubtless be intensely angry on hearing this, and he showed his indignation not only by destroying the horrible thing, but by deposing Maachah from her position as queen-mother, which she probably held in consequence of the death of the king's own mother.

Much as one would feel tempted to dwell upon the good reigns of Asa and Jehoshaphat, and their zeal in suppressing idolatrous worship, it will be necessary to pass them by, and other interesting and important reigns, to notice only those that are specially mentioned upon the Assyrian and other monuments. Therefore we must turn to the Kings of Israel, and Ahab is the first man of whom any important mention is made upon these monuments as far as we at present know. I will therefore notice some chief points in his character and conduct.

He was the son of Omri, the founder of a new dynasty of Israelite kings. This Omri was the general of the army when Zimri, a captain over half of the war-chariots, slew King Elah during a drunken debauch, seized the crown, and murdered all the royal family. Unwilling to have this

regicide for a king, the people raised Omri to that position, who proceeded at once to Tirzah, where Zimri was, and, after a short siege, took the city; upon which Zimri went into the king's palace, set it on fire, and perished in the flames.

This was a grand opportunity for Omri to restore the pure worship of Jehovah according to the Commandments. Elected as he had been by the unanimous voice of the people, his power to do good or evil was very great. Sad to say, he chose the evil, and this dreadful sentence is written against his name in the Divine record:—

"*But Omri wrought evil in the eyes of the Lord, and did worse than all that were before him. For he walked in all the way of Jeroboam the son of Nebat, and in his sin wherewith he made Israel to sin, to provoke the Lord God of Israel to anger with their vanities.*" [1]

Omri reigned twelve years, and was doubtless a brave man, for we read of "his might;" but he missed his splendid chance of turning the people from their idolatrous practices, and thereby brought upon himself the Divine condemnation, which will attach itself to his name as long as the world stands.

It is not surprising that such a man should be succeeded by a son still more impious, and such was the case, for Ahab's crimes stand out in bold relief in the sacred narrative. At the commencement of his reign they are summed up in these words:—

"*And Ahab the son of Omri did evil in the sight of the Lord above all that were before him. And it came to pass, as if it had been a light thing for him to walk in the sins of Jeroboam the son of Nebat, that he took to wife Jezebel the daughter of Ethbaal, king of the Zidonians, and went and served Baal and worshipped him. And he reared up an altar for Baal in the house of Baal which he had built in Samaria. And Ahab*

[1] 1 Kings xvi. 25, 26.

made a grove [an Asherah], *and Ahab did more to provoke the Lord God of Israel to anger than all the kings of Israel that were before him.*" (1 Kings xvi. 30-33.)

Ahab had been practising these iniquities for some time when Elijah suddenly appears on the scene, and confronts him by telling him that there would be no rain for some years. From St. James we learn that this dearth was in answer to the prophet's prayer. It would seem, therefore, that he had had a severe previous struggle with the king and the people in reference to their idolatry, and, finding all his arguments and denunciations of no avail, asked God to show His disapproval of their conduct by withholding the rain, that they might feel their dependence upon Him.

This chastisement had a beneficial effect upon the people, as we shall afterwards see; but Ahab and his wicked wife remained obdurate, for when Elijah was sent by God to the brook Cherith to hide himself, it appears that Jezebel, in her rage at not finding him, endeavoured to destroy all the prophets of the Lord, but was foiled by Obadiah, who hid a hundred of them in a cave and fed them with bread and water.

It is difficult to conceive how it was that so good a man as Obadiah could be the highest official in such a house as Ahab's and retain his integrity. One would have thought that Jezebel would have insisted upon his taking part in the idolatrous rites which were practised in the king's household; but this she evidently did not do, and it can only be explained by the fact that God-fearing men are always the most faithful when occupying a position of trust, so that Obadiah's services were too valuable for them to dispense with him, added to which, God would also watch over His servant and sustain him under every trying circumstance.

It is not improbable that Obadiah was converted by Elijah, on some occasion when he was rebuking the king for his idolatry. We find his respect for the prophet was of no

ordinary kind; for when he suddenly came upon Elijah, he recognised him, and fell on his face and said: *"Is it thou, my lord Elijah?"* Can it be possible that you are venturing here, when you know that Ahab is seeking to kill you? But this brave man with dauntless courage says: *"Go tell thy lord, Behold, Elijah is here."* Nevertheless, as a search had been made for him everywhere, not only in Israel, but in the adjacent countries, Obadiah was afraid that when he returned with Ahab, Elijah would again be missing, and that then in a fit of anger the king would slay him. So he tells Elijah of the protection he afforded the prophets, and pleads that it may be a reason why he should not incur such a risk. The prophet assures him that he will remain, and Obadiah goes to inform the king.

How strange it seems that this man could dare to send for the king! He does not say, Go tell your master that Elijah will wait on him at his palace; but, Go and tell him that he wishes to see him here. *"And Ahab went to meet Elijah,"* and assumed a bullying attitude, perhaps to hide his fear and shame; but he had his master before him, who told him in plain and strong words that he was the cause of all Israel's trouble, and then with grand dignity he desires Ahab to send and gather together all the people of Israel, and 450 priests of Baal, with 400 priests of the Asherah, or Astarte, to meet him on Mount Carmel.

What extraordinary courage and daring was this on the part of Elijah! for he positively desired a despotic king to convey his challenge to 850 of his bitterest enemies to meet him in the presence of all the people. Nothing but faith of the most exalted kind could have enabled this man of God to do so brave a thing. The day was fixed accordingly for this solemn event, and I think my readers will be better able to appreciate the events that followed if I first describe the place where they occurred.

This Carmel (Fig. 121) is a mountain which forms one of the most striking features of the country of Palestine, and stands as a wall between the maritime plain of Sharon on the south, and the more inland expanse of Esdraelon on the north. In some parts it slopes down gently towards the sea, whilst in others it is very precipitous, especially towards



Fig. 121.—Mount Carmel.

the brook Kishon. Its highest point is 1,728 feet above the level of the sea. The eastern ridge is 1,600 feet, but the western only reaches 600 feet.

As usual in most limestone formations, it abounds in caves; some travellers say that there are as many as 2,000; many of these are grottoes, which are pointed out as the hiding-places of Elijah, for which, though quite probable, we have no authority.

Amos mentions these caves in chap. ix. 3: *"And though*

they hide themselves in the top of Carmel, I will search and take them out thence."

The finest of them is in the north-east side of the mountain, called "The School of Elias." It is a well-hewn chamber, cut entirely out of the rock, being sixty feet long, thirty-six broad, and from fifteen to eighteen feet high. Pococke declares it to be "one of the finest grots he ever saw."

A special characteristic of Carmel was, and still is, its being covered with trees, shrubs, and flowers, as its name indicates, כַּרְמֶל—which is nearly always written with the definite article, הַכַּרְמֶל (*hakkarmel*), "the park," or "the well-wooded place," or, as Fürst gives it, "garden-land." It supplied the prophets with one of their most favourite illustrations; Isaiah[1] says: "*The earth mourneth and languisheth; Lebanon is ashamed and hewn down; Sharon is like a wilderness; and Bashan and Carmel shake off their fruits.*"

Modern travellers also delight to describe its rocky dells, with deep jungles of copse; its shrubberies, thicker than any other in central Palestine; its impenetrable brushwood of oaks and other evergreens; and its abundance of flowers. Van de Velde says: "There is not a flower that I have seen in Galilee, or on the plains along the coast, that I do not find on Carmel . . . still the fragrant lovely mountain he was of old."

Schubert, writing on the spot, says: "The flora of Carmel is one of the richest and most diversified in all Palestine, since it unites the product of the mountain with those of the valley and the sea-coast. A botanist might spend a year there, and every day be adding new specimens to his collection."

The Rev. Canon Tristram, who wandered at leisure over the Carmel range, speaks of the wonderful profusion of flowering

[1] Isaiah xxxiii. 9.

shrubs which were in all their glory about the middle of March, and mentions that the arbutus, myrtle, scented bay, and guelder rose were in full bloom, as was a sweet-scented evergreen like the laurustinus, and the elder, carob-tree, and wild olive; also the Judas-tree, which was one mass of bunches of brilliant red laburnum-shaped bloom; besides the hoary-leaved hawthorn, the service-apple, and the storax-tree, which last was one sheet of pure white blossoms rivalling the orange in its beauty and perfume. Then he goes on to say that the ground, wherever there was a fragment of open space, was covered with tall red hollyhocks, the pink convolvuluses, beautiful large red linums, and gigantic mottled arums; also gladioluses, red tulips, ranunculuses, and endless varieties of the cyclamen, forming a mass of bloom under every tree. Amongst the various species of orchis growing there is the curious *Ophrys atrata*, with its bee-like lip; the spider orchis, the man orchis, and four species of the Onosma, and specially the brilliant yellow *Onosma syriacum*, which hung from every rock.

Mr. Tristram tells us that on his visit he was not only enchanted with this blaze of beauty, but that volumes of fragrance from all these flowers were so wafted through the air that he felt it to be a very garden of Eden run wild.

How all this corresponds with the poetic effusion of Isaiah when describing the condition of the earth during the millennium!—

"*The wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose. It shall blossom abundantly and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the Lord and the excellency of our God.*" (Chap. xxv. 1, 2.)

It was, then, upon this Carmel that Elijah had appointed the solemn meeting of the king, priests, and people, and early

in the morning the venerable prophet was seen wending his way up its slopes, accompanied only by his single servant. Soon a concourse of people assembled on the hill, but what was going to take place no one knew excepting that it was evident a sacrifice would be offered, for there were several bullocks tethered close by, and some stones and wood were piled up in separate heaps; but what four large water-pitchers were for no one could divine. Soon a long procession of the priests of Baal came into sight, dressed in their flowing white robes, and accompanied with all the paraphernalia of their idolatrous worship. Scarcely had these priests taken up their position on the mount than trumpets were heard and a royal cavalcade advanced with the king in its midst. On reaching the circle, a seat of state was placed for Ahab not far from where Elijah was standing. Then the prophet came forward, and, addressing the people, said: "*How long halt ye between two opinions? If the Lord be God, follow Him; but if Baal, then follow him.*" (1 Kings xviii. 21.)

The people could not answer; they were awe-stricken. Then Elijah proposed that two bullocks should be taken from those tethered close by, that the priests of Baal should slay one and lay it on the wood and put no fire under, and that he should slay the other and put in on the wood and put no fire under. Then that they should call upon the name of their gods, and he would call upon the name of Jehovah, and whichever god answered by fire, he should be the one chosen by the people for their future worship.

The priests dared not gainsay so fair a proposition, for they knew that had they done so the people would have driven them off the hill as impostors. Therefore, at Elijah's suggestion, they chose a bullock first, for he said they were many and should therefore have the preference. So, having slain and dressed this bullock with all their customary idolatrous rites and placed it upon the altar, with one voice the

whole of the 450 priests, in a measured chant, called upon their god: "*O Baal, hear us!*" O Baal, hear thy servants, and send down fire to consume this sacrifice! As they ceased, a breathless silence prevailed throughout all that vast assemblage. With eagerness the king, the priests, and the people looked up to the sky to see whether the god would send down fire or otherwise manifest himself; but no fire came, nor was there any answering voice.

Hour after hour passed by, and still the priests ineffectually cried: "*O Baal, hear us! O Baal, hear us!*" Noon came with the same result. Then Elijah banteringly said: "*Cry aloud! for he is a god: either he is talking, or he is pursuing, or he is on a journey, or peradventure he sleepeth and must be awaked.*" These bitter sarcasms were more than the priests could bear; they cried still louder, and danced again and again round the altar, but it was all of no avail. Then, taking from their cases knives used for sacrificial purposes, they gashed their bodies with them until they were covered with blood; and, leaping round the altar, cried out with piercing voices: "*O Baal, hear us! O Baal, hear us!*" until, exhausted with their frenzy and from the loss of blood, which gushed out from their wounds, they sank down upon the earth.

Up to this time the people had stood by with breathless interest and were amazed at what had happened. After a short pause, the priests arose from the ground, and Elijah stepped forward, desiring the people to come near. Then many willing hands under his direction repaired a ruined altar that had stood upon that spot and had formerly been used for the worship of Jehovah. But mark a most important act of Elijah: he chose twelve stones to represent the twelve tribes of Israel—not ten to represent the ten tribes then assembled, but twelve, to show that, in spite of political division and even religious separation, the tribes were still united in the covenant of their God.

By the prophet's instructions, right round this altar a trench was dug which would hold about four gallons of water.

Then Elijah laid the wood in order upon the altar and cut up the bullock, placing the various parts upon the wood. It was now seen what the large pitchers were for. The men were directed to fill them from a spring close by which had been flowing all through the severe drought, and travellers tell us it still flows there. Their next instructions were given to throw the water over the divided bullock and the wood, so as to deluge them with water, that there might not be the least chance of any fire being concealed.

A second and a third time they received the same instructions, until the water ran all about and filled the trench.

All things being thus prepared, Elijah stood upon an elevated rock so that all could see him. Before the prophet there was an immense crowd of people, who had flocked to the spot from all the country round. The priests of Baal were standing around their altar, hoping that the same result would attend this second sacrifice.

The king, still seated upon his temporary throne, was looking on with unabated interest.

Then Elijah offered up a short but solemn and earnest prayer: *"O Lord, the God of Abraham, of Isaac, and of Israel, let it be known this day that Thou art God in Israel, and that I am Thy servant, and that I have done all these things at Thy word. Hear me, O Lord, hear me, that this people may know that Thou Lord art God, and that Thou hast turned their heart back again."* (R.V.)

Scarcely had the prayer ceased when lightnings were seen to flash across the sky, and a brilliant flame descended upon Elijah's altar, which at once consumed the sacrificial bullock and the wood, sodden though it was with water. The twelve stones were fused into one mass, and all the water in the trench dispersed into vapour.

On seeing all this, the people fell upon their faces and cried out with one voice: "*Jehovah, He is the God! Jehovah, He is the God!*" which words were re-echoed back from rock to rock, till the whole mountain rang again with the triumphant cry.

Thrice in his short prayer Elijah had appealed to God by His most sacred name Jehovah, in antithesis to the priests, who had called upon Baal, and now the people use that holy name that there might be no mistake as to their conversion.

The priests of Baal were still standing there, but overwhelmed with confusion, for they had utterly failed, and presented a sorry spectacle before the people.

They had induced these ten tribes of Israel to cast off their allegiance to Jehovah, and to practise the idolatrous rites of Baal, so offensive in God's sight; and worse still, these priests, prompted by wicked Jezebel, had induced Ahab to murder "*the prophets of the Lord.*"

For these murders and abominable crimes Elijah condemns them all to die, and orders the people to execute the sentence upon them. The vast host of convinced and indignant people at once drew their swords, seized the priests, as directed by Elijah, led them away from the hallowed spot, where Jehovah had so recently manifested Himself, and took them to the bottom of the hill, to the brook Kishon, and slew them. Ahab had remained passive throughout the day, he had done or said nothing to prevent this just punishment falling upon the priests of Baal; indeed, he seems to have gone down the hill to witness the sight, for after the sad tragedy was over, Elijah turned to him, and said: "*Get thee up, eat and drink, for there is the sound of an abundance of rain.*"

Canon Rawlinson thinks that there is a touch of scorn in these words, implying that Ahab could unconcernedly sit down and eat and drink even after such a dreadful sight as the execution of the priests, whose idolatrous worship he had

openly sanctioned. I should, however, be rather inclined to suppose that Elijah said this in compassion, as the king had probably taken no nourishment all day; and as a feast generally succeeded to a sacrifice, tables might have been set out for the king close to where his temporary throne had been placed.

"*So Ahab went up to eat and to drink,*" but Elijah, exhausted though he must have been, ascended still higher to pray, and behind a jutting rock where the sea was not visible, cast himself upon the earth, and with his face between his knees, entreated God that there might be a downfall of rain upon the parched earth. At once the fire had come down when he offered up that solemn prayer upon the hill; but now, on sending his servant to see whether a cloud was rising in answer to his second prayer, he is told that not even the slightest vapour was in sight. Disappointed, but not discouraged, the prophet tells him to go the second time, but he comes back with the same report as before, which happened for the third, fourth, and fifth time; and yet Elijah persevered, but bent his head still lower, with patient resignation to God's will. It was on the seventh occasion that the servant came back with the news that there was just a little cloud, about the size of a man's hand, far, far away upon the horizon. It seemed so trifling a thing that the man thought it scarcely worth mentioning, but Elijah knew that an answer had come to his oft-repeated prayer, and he also knew that that tiny cloud would soon spread over the whole sky, and shower down blessings upon the country.

Elijah had told Ahab that there was "*a sound of abundance of rain,*" therefore he constantly looked towards the sea whilst he was partaking of the feast, but he could sit no longer, so he mounted to the top of the hill to scan the whole horizon. He was seen by the servant of Elijah, who reported the circumstance to his master.

When the little cloud was seen, the man was sent to Ahab to tell him to get down from the mount immediately, and hasten to his chariot before the rain came down, which would shortly be the case.

Elijah also descended, and, endowed with supernatural strength, ran before Ahab's chariot all the way to Jezreel, which was sixteen miles from Carmel, upon the slopes of Gilboa.

He had deeply humiliated Ahab before the whole of Israel in his opposition to Baal, and in his defence of the worship of Jehovah; now, though triumphant as the servant of God, he manifests to them that he is ready to show himself also a respectful servant of the king, by running before the chariot.

In reference to the spot chosen by Elijah for the memorable scene which I have just described, Mr. Carne says: "There can be no illusion, it was clearly on the side of the mountain where it descends gradually into the noble plain beneath; the spot was finely chosen by the prophet for the spectacle of his sacrifice, since the multitude of people coming from the regions of Samaria might stand with perfect convenience in the splendid and open area of Esdraelon, which is here terminated at the foot of Carmel. The declivity of the mountain, its brink dark with woods, and its sides covered with the richest pasture, looks over a vast extent of country; on every side, from the hills of Samaria, Cana, and Gilboa, the miracle might have been beheld: and to the eager gaze of the Israelites in the plain, the prophets in the groves, their useless altars, and the avenging messenger of God were as distinct as if the scene had been acted at their feet."

Elijah, as might be expected after so much excitement, suffered from a reaction; and the threat of Jezebel to kill him seems to have acted painfully upon his mind, for his depression was so excessive that he threw himself under a juniper-tree and prayed that he might die.

He had just stood up before the king and his 450 priests, accompanied with an immense crowd of Baal-worshippers, whom he dauntlessly defied in the name of Jehovah, and yet he now fled from a woman's malice. Poor Elijah! Has he lost his faith so quickly? Has God's marvellous and miraculous protection of him made so little impression upon him? Oh, no; the Bible is true to nature; this depression was merely a physical consequence of what happened on Carmel.

It will be noticed that Elijah repeats that he is the only one left of God's true worshippers. He had said this on the mount before the solemn sacrifice, but after the sacred fire had descended he had heard the mighty ringing cry coming up from that vast concourse: "*Jehovah, He is the God! Jehovah, He is the God!*"

Perhaps just at this moment he thought that everyone in that great crowd was insincere. In this, however, he was quite mistaken, as we shall see.

Was God angry with Elijah for displaying such an apparent want of confidence?

No, no. He could see into His servant's heart, and He knew that all these groans arose from physical weakness only, therefore He sent an angel to comfort and to feed him. When thus strengthened, he was sent to Horeb, where God again specially appeared to him. He had been lodging in a cave, and was told to go and stand upon the mount whilst Jehovah passed by; then a "*great and strong wind*" arose, which "*rent the mountains, and brake in pieces the rocks.*" Elijah thought that this indicated the personal presence of Jehovah; "*but the Lord was not in the wind.*" Presently a violent earthquake shook the mount from its base to its summit, and the country round was undulating with waves like the sea: "*but the Lord was not in the earthquake.*" Scarcely had the ground become still when flashes of lightning illuminated the sky, and flames of fire burst from the ground and descended from heaven.

Elijah looked on with awe; it recalled the scene upon Carmel: *"but the Lord was not in the fire."*

These sights, so grand and yet so terrific, could be gazed upon by this brave man with intense admiration, for he saw in them the outward manifestations of the great Creator's power.

Presently he heard *"a still small voice"* that thrilled him through and through. He could watch with undaunted interest the raging storm, the crashing of rocks, and the terrific lightning, but on hearing this *"still small voice"* he bows his head and reverently covers his face with his mantle, whilst standing at the entrance of his cave, which was now holy ground, for the Lord was passing by and saying, *"What doest thou here, Elijah?"*

For the third time the depressed man pours forth his bitter complaint, in burning words, and from the very depths of his soul says: *"I have been very jealous for the Lord God of hosts, because the children of Israel have forsaken Thy covenant, thrown down Thine altars, and slain Thy prophets with the sword; and I, even I only, am left, and they seek my life to take it away."*

Elijah's mind is diverted from this painful thought by receiving instructions to go and anoint Hazael to be King over Syria, Jehu to be King of Israel, and Elisha to be a prophet in his room.

This last command showed him that it was God's intention ere long to remove him from the struggle and to appoint a successor in his place. Perhaps, also, it was intimated to him then that he would be translated to a more glorious sphere of usefulness without passing through the gates of death, and, when his heart was filled with deep gratitude at the loving-kindness of his God, he was told that there was a brighter side to the picture, for amongst that mighty congregation upon Carmel there were 7,000 who had *never* bowed

their knees to Baal. One can imagine that this would comfort the prophet more than all the gracious promises in reference to himself, and he would be open to the conviction that 10,000 more upon that hill were convinced and converted.

As to Elisha's call to follow Elijah, the work they did together in establishing schools for training young men up to be prophets of the Lord, and other events in which they both took part, space will not allow me to treat, but I will endeavour to paint one more picture of the prophet and king together, in which the characters of each stand out in marked contrast, and then I will lay before my readers what is "Graven in the rock" relating to Ahab, Shalmaneser, and others.

I have mentioned that the town of Jezreel was about sixteen miles from Carmel. It was a beautiful place, and situate upon one of the gentle swells which rise out of the fertile plain of Esdraelon (the Greek word for Jezreel), and had two peculiar advantages. One was its great strength, for on the north-east the hill presents a steep rocky descent of at least 100 feet. The other was its central locality, for it stood at the opening of the middle branch of the three eastern forks of the plain, thus commanding the view towards Jordan on the east, and visible from Carmel on the west. In the neighbourhood, or perhaps even within the town, there was a temple dedicated to Astarte, with an establishment of 400 priests supported by Jezebel. Ahab had built a palace there, and surrounded it with a park and gardens, in which he seems to have taken much delight. This palace was built adjacent to the city wall, of which it formed a part, and the seraglio in which Jezebel lived was on the wall, with a high window facing eastward, and a watch-tower was close by, on which a sentinel stood to give notice of what might happen in the district beyond Jordan. The gateway of the

city on the east was also the entrance into the palace. Immediately in front of this gateway and under the city wall there was an open space, as is usually found by the walls of Eastern cities, where dogs, the scavengers of the East, generally prowled.

Close by the garden of the palace one of the citizens had a vineyard which he had inherited from his father, and which afforded him much pleasure, as it was near his own residence. This vineyard was coveted by Ahab, who, whilst walking in his garden, cast longing eyes upon that vineyard, thinking what an excellent addition it would make to the palace grounds if planted with herbs. At last he asked Naboth to sell it to him, or to exchange it for another; but Naboth valued it more than money, because it had been his father's, and therefore had the boldness to refuse the king.

It is more than likely that Naboth was a worshipper of Jehovah, and had been present on Carmel when the priests that Ahab had supported were disgraced and slain, for there seems a touch of irritability about his reply: "*Jehovah forbid it me that I should give the inheritance of my fathers unto thee.*" The last words, "unto thee," were certainly not so courteous as they should have been—indeed, they seem a little contemptuous—but, then, allowance must be made for his strong feeling of attachment to his paternal estate; and, moreover, Ahab had asked him to give it him outright, whereas the Mosaic law had forbidden the entire alienation of paternal inheritance: such might be sold or mortgaged till the year of jubilee, but at that time it had to revert to the original owner. (Lev. xxv. 23.) Such an arrangement would not have suited Ahab, for he wanted to add the property to the crown lands, and because he could not have his way, he went into his palace, and, like a spoilt child, threw himself upon his bed, refusing even to eat.

How intensely despicable does this man now appear!

Lord of ten-twelfths of Palestine, with palaces, gardens, and vineyards in abundance, he is miserable because he cannot add to them another man's vineyard. One can almost see the poor wretch sulkily turning his face to the wall, and refusing the food brought in by his servants.

It was a dreadful thing for him to have been so humiliated upon Mount Carmel before all his people, but that defeat sinks into nothingness compared with this exposure of his meanness, covetousness, and childish weakness.

Nearly 3,000 years have rolled away, and still this conduct of Ahab is spoken of with contempt, as it will continue to be until the end of time. A more terrible retribution can scarcely be conceived, for it is better by far a hundred times over to be hated than despised.

The wicked Jezebel now comes upon the scene, and when she has heard the story from her husband, replies with words of scorn and bitter irony: "*Dost thou now govern the kingdom of Israel?*" and then in a half-contemptuous manner adds: "*Arise, eat bread, and let thine heart be merry,*" which, corresponding with Elijah's "*Get thee up, eat, and drink,*" would lead us to suppose that Ahab enjoyed the pleasures of the table, and could sit and drink his wine regardless of what was taking place in his kingdom for good or for evil.

Jezebel promises that she will give him Naboth's vineyard. Full well he knew that that meant some fresh and horrible crime on the part of his wife, but yet he took no steps to restrain her.

Jezebel retired, and we can conceive that the first thing she did was to order a sumptuous banquet such as Ahab's soul loved; then, sitting by his side, encouraged him to drink freely of the luscious wines of his country until he fell back helpless in his chair. Softly Jezebel arose and gently took from his finger his signet-ring. Proceeding to another apartment, she sent for the palace scribe and dictated to him

several letters in Ahab's name. Then she sealed them with the ring she had surreptitiously taken from her husband, and addressed them to such of the elders and nobles of the city upon whom she could depend to enter into the plot.

In those letters instructions were given to proclaim a fast in consequence of the sin of blasphemy having been committed, which, if passed by, it was hypocritically stated, would bring upon the city Divine vengeance. Then, when the day came, they were to put Naboth upon his trial before the people and charge him with the crime, getting two men of worthless character to assert that they heard him utter such blasphemies in the open street; and, further, they were then to take him and his family out of the city and stone them all until they were dead. When these nobles and elders received the letters they at once knew that Ahab desired the death of Naboth, and in all probability they were aware that the letters had really been written at Jezebel's instigation, through whose influence they had probably received official appointments, and therefore were willing to be her tools in the commission of this horrible crime. The very fact that they were instructed to set up as witnesses against Naboth men of depraved characters who would tell a lie for gold, ought to have convinced them of the foulness of the crime in which they were asked to be abettors; but worldly interest steeled their hearts, so that they carried out their instructions to the letter.

Poor Naboth! his agony of mind must have been intense. That he was a brave man is certain, for he could boldly refuse the request of a king, and doubtless would have loyally laid down his life for that king if need had been; but to be publicly put to death for blaspheming the God he had endeavoured to serve was bitterness indeed. Naboth was slain outside the city walls, where his body was left for the prowling dogs to feed upon; and, as a necessary consequence

of his conviction and execution, his lands were forfeited to the king.

This was just what Jezebel wanted, who sent Ahab down to take possession of the coveted land. Probably some legal formalities were gone through between himself and the elders of the city, who then retired, leaving the king to his own meditations, which could not have been very pleasant. Just then a well-known figure approached him, and, though only a man clothed with a rough mantle of camel's hair, with a staff in his hand, Ahab was terror-stricken!

The man was the first to speak, and in scathing terms he said: "*Hast thou killed and also taken possession?*"

Partly in dismay and partly in excuse, Ahab cried out: "*Hast thou found me, O mine enemy?*"

Elijah replied, for it was he, "*I have found thee, because thou hast sold thyself to work evil in the sight of the Lord.*" Now hear thy doom: "*In the place where dogs licked the blood of Naboth shall dogs lick thy blood, even thine.*" Hear also the doom of thy wicked wife: "*The dogs shall eat Jezebel by the wall of Jezreel.*" Hear also the Divine sentence against thy family: "*Him that dieth of Ahab in the city the dogs shall eat, and him that dieth in the field shall the fowls of the air eat.*" After pronouncing these three awful sentences, as commissioned by the Almighty, Elijah left Ahab to think them over.

At once the awful events of Carmel came up before the king's mind, and he recalled the descent of that Divine fire upon Elijah's sacrifice, which most unmistakably proved him to be an acceptable prophet of the Lord. He was quite sure, therefore, that what he had just said would come to pass. It was now the turn of this wicked king to know what mental anguish meant; and all his crimes confronted him so that he rent his clothes, mounted his chariot, and got back to his palace at Samaria, took off his kingly garments, and clothed

himself in sackcloth. A second time he would not eat, but for a very different reason. Before it was through pettish sulkiness; now it was to afflict his body, an outward token of his repentance. And did Ahab really repent? Was there still a tiny spark of goodness that could be quickened into a flame, however feeble? Yes, his repentance was sincere; for the Searcher of all hearts could read there his contrition, and modified the terrible sentence. Could anything, then, be more certain than that God is indeed a Father to His creatures? for only let a man, however base, repent and humble himself, and mercy is at once extended towards him.

In all probability Ahab did not again return to idolatry, but what took place some three years afterwards at the gate of Samaria seems to show that he had not given himself up to serve the Lord with all his might, otherwise how came it that Micaiah's advice was not only unheeded, but the prophet was even sent to prison?

Here again the fickleness of Ahab's character comes out, for though cowardice was not amongst his vices, he disguised himself before entering into the battle. This conduct is ludicrously characteristic of his temper of half belief and half unbelief.

That he feared Micaiah's prophecy might prove true is evident, but it was truly absurd to fancy he could avert God's judgment by so puerile a precaution. And yet the story is true to human nature, and especially such a nature as Ahab's, always halting between two opinions.

The time was come for Ahab to die. He had had many opportunities given him for renouncing idolatry and re-establishing the worship of Jehovah, and also he had seen some of the most marvellous manifestations of God's power; and yet he seems to have persisted in heathenish worship notwithstanding his temporary repentance, for the scene at the gate of the city, in reference to the prophet Micaiah, could

not have occurred if his repentance had been lasting; moreover, it is evident from the narrative that Micaiah had reproved the king on several occasions, for Ahab says: "*I hate him, for he doth not prophecy good concerning me, but evil.*" Now his day of grace was past; an arrow, not specially aimed at him, struck him between the joints of his armour, which so wounded him that he died. The blood had run down into the chariot, and was licked by the dogs, as was foretold by the prophet.

Many lessons are taught us by this sad life, the chief of which are the dire consequences of fickleness and wasted opportunities.

As to Ahab's wicked wife, who was the chief instigator of all his crimes, a still worse fate overtook her. She was thrown from the window of her palace at Jezreel, and was eaten up by the prowling dogs, that an everlasting disgrace might be attached to her name.

Now let us see what confirmation the monuments of Assyria furnish us of this period of Jewish history. There are in the British Museum three monuments of great interest and importance—a monolith, a black obelisk, and some bronze plates—all of which refer to

Shalmaneser II.,

who reigned at this time for some thirty-five years. This Assyrian king was a vigorous warrior, but appears to have lacked the power and genius necessary to make the best use of his victories, and the cruelties which he committed were of the most abominable kind.

The Syrian league, under Ben-hadad, was by far the greatest obstacle that he had during his reign, and it seems that on one occasion Ahab joined it with 2,000 chariots and 10,000 footmen, for although he had been constantly at war

with the Syrian king, he united with him against their common enemy the King of Assyria, and, indeed, 1,000 Egyptians were sent to join the confederate army.

The monolith which is in the Nimroud Central Saloon gives the account of the number of troops brought into the field on this occasion by the confederates, whom Shalmaneser boasts of having entirely routed, and of having slain 14,000 of them. There is every reason to believe, however, that his own army suffered very severely in the contest.

The words on the monolith, as translated by Professor Sayce in "*Records of the Past*,"[1] are:—

> "Twelve hundred chariots, twelve hundred magazines, [and] twenty thousand men of Hadad-hidri (Ben-hadad[2]) of Damascus; seven hundred chariots, seven hundred magazines, [and] ten thousand men of Irkhuleni of Hamash; two thousand chariots [and] ten thousand men of Ahab (*Akhabbu*) of the country of the Israelites; five hundred men of the Guites; one thousand of the country of the Egyptians; ten chariots [and] ten thousand men of the country of the Irkanatians; two hundred men of the city of the Arvadites; two hundred men of the country of the U'sanatians; thirty chariots and ten thousand men of Adoni-Baal of the country of the Sizanians; ten thousand camels of Gindibri'ah of the country of the Arbayans; two hundred men of Bah'sa, the son of Rukhubi, of the country of the Ammonites. These twelve Kings brought help to one another [and to make] war and battle against me had come.
>
> "Through the high powers which Assur the lord gave, through the mighty weapons which Nergal [who goes before me] furnished, with them I fought. From the city Karkara to the city Gilza'u, a destruction of them I made. Fourteen thousand men of their troops with weapons I slew. Like the Air-god over them a deluge I poured. [With] their flight the surface of the waters I filled. All their hosts with weapons I laid low. Their corpses the area of the district failed.[3] To give the preservation of [their] lives to the people, an enormous multitude [of them] to their fields I distributed among the men of the land.
>
> "The river Orontes, close upon [its] banks I reached. In the

[1] Vol. III., p. 99.

[2] The full name of Ben-hadad was Ben-hadad-hidri.

[3] That is, there was not space enough for all the dead bodies.

midst of this battle their chariots, their magazines, and their horses trained to the yoke I took away from them."

I must now call my reader's attention to the Black Obelisk which stands in the Central Saloon of the Assyrian Gallery (Fig. 122).



B. M. 98.

Fig. 122.—The Black Obelisk.

This interesting monument was discovered by Layard when digging in the centre of the mound at Nimroud. He had given instructions to cut a deep trench nearly at right angles to the colossal bulls. The men had worked for some days, until the trench was fifty feet in length, but no fresh discovery had been made, so that Layard determined after



B. M. 98.

Fig. 123.—Front of Black Obelisk.



B. M. 98.

Fig. 124.—Right Side.



B. M. 98.

Fig. 125.—The Back.



B. M. 98.

Fig. 126.—The Left Side.

the next day to cease digging in that direction, and, leaving instructions with the men how to proceed, mounted his horse to go to Mosul. He had scarcely left the mound when a corner of an object of black marble was uncovered at the very edge of the trench. This attracted the notice of the superintendent of the party which was digging, and he ordered the place to be carefully examined.

The corner was found to be part of an obelisk about six feet six inches in height, lying on its side ten feet below the surface.

An Arab was sent without delay to announce the discovery to Layard, who returned immediately and found the obelisk completely exposed to view. He descended eagerly into the trench, and was struck by the singular appearance and evident antiquity of the remarkable monument before him. By the aid of ropes it was speedily raised out of the ruins, when it delighted Layard immensely to find that it was in such an excellent state of preservation, the figures being as sharp and well defined as if they had been lately carved, and scarcely a character of the inscription was wanting.

Each of the four sides of this obelisk is divided into four compartments of sculpture representing the various offerings of tribute brought to the Assyrian king Shalmaneser II. by five vassal princes—JEHU, the King of Israel, being amongst the number.

Each procession of those bringing the tribute is continued round the obelisk from left to right, over which there are epigraphs describing the nature of the tribute.

On the three steps at the top of the obelisk and on all four sides of the upper and the lower surfaces, there are 190 lines of cuneiform inscriptions containing the annals of Shalmaneser II., from his accession to the thirty-first year of his reign—that is, from about 859 B.C. to 828 B.C.

A translation of the inscriptions upon this obelisk was

one of the first achievements of Assyrian decipherment, and was made by Sir Henry Rawlinson in 1851. In the same year Rev. Dr. Hincks discovered the name of JEHU in the inscription. Dr. Oppert's translation will be found in his "*Histoire des Empires de Chaldée et d'Assyrie;*" and M. Ménant has given another rendering of it in his "*Annales des Rois d'Assyrie.*"

In 1875 Professor Sayce translated the inscriptions for "*Records of the Past.*" [1]

The chief interest in connexion with this is the remarkable incidental confirmation it gives to our historical Scriptures of that period. It will be remembered that Ben-hadad was a contemporary of Ahab, and his name is twice mentioned upon this obelisk. Since 1875 some advance has been made in the translation of cuneiform inscriptions. I have therefore asked my friend Mr. Theophilus G. Pinches to give me his latest version of the inscriptions on the Black Obelisk, which he has most kindly done, and the following quotations are from his rendering:—

> "In my sixth year I approached the cities which are on the bank of the river Balikhi. I killed Giammu, lord of their cities. I descended to Til-mâr-âkhi. I crossed the Euphrates [when it was] at its flood. I received the tribute of the Kings of the land of Khatti (Hit) [and] their [presents]. In those days Addu-'idri (Ben-hadad) of Imeri-šu [2] (the name given by the Assyrians to the country of which Damascus was the capital), Irkhulina of the land of the Hamathites, with the Kings of the land of Khatti (Hit) and the sea-coast, trusted to each other's forces, and came against me to make fighting and battle. By command of Assur, the great lord, my lord, I fought with them. I accomplished their defeat. I captured their chariots, their stallions, [and] their implements of battle. I slew with the sword twenty thousand five hundred of their fighting men."

This was in the sixth year of Shalmaneser's reign. Five years afterwards he again attacked Ben-hadad, as we find in the following text, in which he boasts of having defeated

[1] Vol. V., p. 29.

[2] Generally Sa-Imeri-šu.

the Syrian king. Ben-hadad was not, however, slain in battle, for we know from the Biblical narrative that he was afterwards murdered by Hazael:—

> "In my eleventh year, the ninth time, I crossed the Euphrates. Cities without number I captured. I descended to the cities of the Hamathites. I captured eighty-nine cities. Ben-hadad of Damascus (Sa-Imeri-šu) [and] twelve Kings of Hit had allied themselves together. I accomplished their overthrow."

In the original inscription we find Addu-'idri shortened from Ben-addu-'idri, the Assyrian form of Ben-hadad-hidri, Ben-hadad's full name. "The Kings of Hit" would read on the inscription "the Kings of the land of Khatti"—that is, Hit or Heth, the country of the Hittites.

I must here call attention to Shalmaneser's statement of his coming into contact with HAZAEL. Our Biblical history gives Hazael as the successor of Ben-hadad, and in this inscription we find this fact confirmed:—

> "In my eighteenth year, the sixteenth time, I crossed the Euphrates. Khaza'-îlu (Hazael) of the land of Imiri-šu (Damascus) came to battle. One thousand one hundred and twenty-one of his chariots, four hundred and seventy of his stallions, with his camp, I captured."

This would be seven years after Shalmaneser's battle with Ben-hadad, and four or five years later Hazael was again attacked, as the following lines will show:—

> "In my twenty-first year, the twenty-first [time], I crossed the Euphrates. I went to the cities of Khaza'-îlu (Hazael) of the land of Imiri-šu (Damascus). When I had captured his stronghold, I received the tribute of the land of the Tyrians, the Sidonians, [and] the Gebalites."

Another point of great interest about this obelisk is the mention of Jehu as paying tribute to Shalmaneser, a fact which does not come before us in the Bible.

But to make the subject quite clear, I have given engravings of the four sides of the obelisk, and will ask my readers

to refer to them whilst I describe the pictures upon them; also I will give Mr. Pinches's translation of the epigraphs.

We must commence at the top of Fig. 123 and, reading the epigraph over the king, must follow it round on the four sides.[1] This is the translation:—

> "The tribute of Sûa of the land of Kirzanâa: silver, gold, lead, vessels of copper; staves for the hand of the King; horses, and camels, whose backs are double, I received."

The king is represented standing, looking to the right, his left hand resting on the end of his bow, his right hand raised and holding two arrows. He has on the usual royal fez-like cap, with the point at the top. He is wearing a sword and dagger, and the border of his dress is ornamented with a deep fringe. Behind him stands a eunuch holding a bow in one hand, and a mace in the other. A soldier is behind him, armed with a sword and dagger, and carrying on his left arm a shield.

Before the king, kneeling and bowed down to the earth, lies the ambassador of the tributary king; he wears a plain dress reaching to his feet, and is covered with a kind of Phrygian cap. Behind him stands an Assyrian officer of high rank, and a eunuch or young man, both of whom have their hands folded in front, in token of respect to the king.

Above and in front of the king is a star within a circle, probably emblematic of Istar or Venus, and the winged disc may be emblematic of Aššur. Passing to the right side (Fig. 124) for the continuance of the tribute, the first figure is an Assyrian officer of lower rank than the former,

[1] In the following descriptions I derived some help from my late esteemed friend Bonomi's work, "*Nineveh and its Palaces.*" He was, however, under a wrong impression as to the order in which the pictures were to be taken, describing all those on one side and then going to the next side, whereas each set of the pictures goes right round the obelisk. My description of them has met with Mr. Pinches's approval.

but dressed similarly, who is followed by a eunuch with his right hand raised, probably to introduce the tribute-bearers, the first of whom is a man of small stature, to show his inferior position to the officers in front of him; this man is leading a horse, richly caparisoned, as a present to the king.

The continuation of the procession is on the back (Fig. 125), and consists of two-humped camels and their drivers. The camels are very fairly drawn, though the work is rough.

Then the last division (Fig. 126) shows five men carrying different articles for presentation to the king. The first two are bearing rods, probably staves, made of some precious wood. The next are carrying two large copper hemispherical vessels, and the last man has on his head a tray, in which there are lumps of some material, probably nuggets of gold, silver, and lead.

We must now return to the front of the obelisk (Fig. 123); and the inscription right round the top of the second set of pictures reads thus :—

> "The tribute of Yaua (Jehu), son of Humri (Omri): silver, gold, a golden cup, golden vases, golden vessels, golden buckets, lead, a staff for the hand of the King, and sceptres, I received."[1]

The first scene is similar to that of the first row of sculptures, but evidently is at another time, for the high officials are changed, all four of whom are now eunuchs. It may be that it was later on in the same day, for the star and disc are in reverse positions, and the king's taking refreshment might indicate the same thing. It will be noticed too that one of the eunuchs is holding a parasol over the king, and the other is fanning him in front, which may indicate that the reception is in the open air.

[1] It is possible that the writer of this inscription did not know who Jehu's father was, or he might have meant that he was a royal son or successor to Omri, whom he knew to have been a prominent sovereign.

The ambassador of Jehu is kneeling in front of the king in the same position as the one above, and he is dressed in a similar fashion. Passing to the right side (Fig. 124), we find that the same two Assyrian officials are introducing the tribute-bearers, and behind them are three Jews dressed in long-fringed robes reaching to the ankles, the upper garment being open at the side.

The first man seems to be carrying nothing at all, but Mr. Pinches suggests that he may be bringing small valuable objects, such as finger-rings. The second man is carrying an oblong object ornamented with small rosettes, but what it is would be difficult to make out. The third is carrying a bag with something heavy in it, as he is supporting it with the other hand, therefore it might contain shekels of gold. The continuation of the procession on the back (Fig. 125) exhibits five men, the first two of whom carry vases of a globular shape, and other articles, one of which is the staff for the king, mentioned in the epigraph, and the third holds up in his right hand a tall cup with a circular foot. The next two have on their shoulders rods, which may, as I have said, be made of some valuable wood.

Then follow, in the picture on the left side (Fig. 126), five more men, the first two carrying copper vessels; the next baskets, doubtless with valuables in them; and the last a tray on his head, containing ingots of precious metal.

Passing again to the front (Fig. 123), the next epigraph is:—

> "The tribute of the Musri: camels whose backs are double, an ox of the river Sakeia, an antelope, elephants, monkey, and apes, I received."

The opening scene differs from the two former bas-reliefs, in not showing the king receiving the tribute; doubtless the artist thought the two representations at the top sufficient, and so the camels are at once introduced, and are

followed on the right side (Fig. 124) by two bulls, handsomely decorated for the sacrifice, one of which has apparently but one horn, which led some to think that it was meant for a rhinoceros, but they are mistaken. We frequently find a similar representation of a bull. The sculptor evidently intended that the second horn would be directly behind the one shown. (See Fig. 101.) These are followed (Fig. 125) by an elephant and three monkeys, and on the left side are two apes led by a chain.

Returning again to the front of the obelisk we have this epigraph :—

> "The tribute of Marduk-abla-usur of the land of Suhâa : silver, gold, vessels of gold, tusks of elephants, sceptres, a bûiaku (carpet?), coloured stuffs, and linen, I received."

Bonomi thinks that this picture of two lions, one of which is springing upon an antelope, is not intended to represent tribute offerings, but a little episode to intimate the vastness of the king's dominion, which extended not only over populous districts, but also over forests and mountains inhabited solely by wild beasts. The tribute-bearers are introduced in the next picture (Fig. 124), two of whom are carrying across a pole two rolls of fringed stuffs. Mr. Pinches says the Suhâa were a Babylonian tribe, the special industry of which country seems to have been its woven stuffs. In the next compartment, on the back, two of them have baskets and bags, two are carrying elephants' tusks, and the fifth a bundle of rods called in the epigraph sceptres. In the next picture, on the left side, four men are carrying similar articles, two with elephants' tusks.

Returning once more to the front side, we have this epigraph :—

> "The tribute of Karparunda of the Putinians : silver, gold, lead, copper, an *ârhu* (staff), vessels of copper, tusks of elephants, and *éšú*-wood (probably ebony), I received."

In the first division we have a man probably holding up valuable rings as part of the tribute. The next carries a tray on his head, which Mr. Pinches thinks is to represent the silver and gold—the former in large ingots, the latter in small pieces. The third has a basket and bag, and the fourth a basket and an elephant's tusk; the fifth a bundle of staves. What these staves were for it would be rather difficult to conjecture, but they would certainly be made of some valuable material to be given as tribute.

On the right side we have first the same Assyrian officers as on the two upper compartments, whose duty is evidently to introduce the tribute-bearers, whose various articles are similar to those already described; but the first man on the back compartment seems to be carrying a drinking-cup, doubtless made of some valuable material; and the third man on the last compartment carries a staff, which I imagine is made of some kind of valuable wood and beautifully inlaid with gold or silver, probably used by the king when walking, as in Fig. 95.

This, then, is a pretty full description of this interesting obelisk; and my readers can, when visiting the British Museum, compare it with the original, which, as I said, stands in the Central Saloon.

Amongst the tribute of Marduk-abla-usur we noticed the fringed cloth hung over a pole. Mr. Pinches, in his translation, suggests that it may be a carpet. This is most likely from its requiring two men to carry it; though Bonomi thinks it might be a robe for the king, as it was a very ancient custom in Eastern countries to present robes as a mark of honour; and Herodotus mentions that Otanes, a Persian prince himself, and all his posterity, were annually presented with a Median habit.

We sometimes smile at this custom, and yet we have some remains of it still lingering amongst us, for when men

are invested with the orders of the Garter, the Bath, &c. &c., the long outer robe or cloak is put on by one or more of the knights, and the chain is hung round the neck by the Queen or her representative.

I remember with what interest I watched the investiture of the Prince of Wales when he was installed as Knight of St. Patrick in Dublin Cathedral, on which occasion the Duke of Cambridge and another knight put upon the Prince the beautiful light blue mantle, and then the Lord Lieutenant placed upon his neck the golden collar, whilst England's Prince bent on one knee to receive the honour.

I must now notice the third important monument. On the basement floor of the Assyrian Galleries there is an interesting case containing some large bronze plates in a remarkable state of preservation, and this is the history of their discovery as described by Mr. Pinches:—

In the year 1877 Mr. Hormuzd Rassam, whilst excavating for the Trustees of the British Museum on the site of ancient Nineveh, determined to examine a mound called Balawat, about fifteen miles east of Mosul, and nine miles from Nimroud. Having received as a present before his departure for the East some fragments of chased bronze said to have been found in this mound, he was eager to follow up a search for more antiquities. A great difficulty, however, presented itself: the mound had been used as a burial-place by the inhabitants of the village of Balawat, and they naturally had a great objection to the bones of their forefathers being disturbed.

Undaunted, however, Mr. Rassam, with great tact and liberality, managed to obtain permission to make some excavations, having promised not to disturb any grave. Little did he think that such great success would attend his labours, but he had not long been at work before he came across one of these plates only a few feet from the surface. Then,

digging carefully further on, he found more, until he laid all the plates bare at the depth of about fifteen feet, gradually descending in an inclined plane.

The whole thing consisted of two centre pieces of bronze, originally about twenty-six feet in length, from which extended on each side, bands of bronze bent round at the outer ends, looking as it lay, Mr. Rassam says, "like a gigantic hat-rack."

He then proceeded to take the plates out of the ground with much care until all were removed, though some were much broken. Having carefully collected all the pieces, Mr. Rassam sent them home to the British Museum, and they were entrusted to the charge of Mr. Ready, who was the first to suggest that they formed the coverings of an enormous pair of folding-doors or gates about twenty-six feet high, and each six feet broad, making the entire breadth of the gates twelve feet.

In these plates there were a number of nails, which showed by their being clinched about three inches from the head that such was the thickness of the wood. Mr. Ready used these nails for fastening the plates upon planks the same thickness as the original gates, and cleaned such portions of the plates as were obscured with rust. I was deeply interested whilst this was going on, and visited Mr. Ready's department several times, admiring his skill and ingenuity in putting together the valuable fragments.

In "*Moses and Geology*" I have given an engraving of the gates as restored by Mr. Pinches, and would notice that we have the pivots upon which the gates turned and the ornamental tops of the posts. The accompanying engraving of these bronzes (Fig. 127) will give my readers a very fair idea of them, as arranged under a glass case on the basement floor of the Assyrian Galleries. It would seem that the embossing was done by each plate being laid upon a

yielding surface, probably lead, and then struck with a punch, thus producing raised impressions, which were afterwards finished upon the face with some fine tool. As a work of art these bronzes are remarkable for beauty and finish; and though the rules of perspective are not regarded, it is wonderful how well the pictures tell their story, and afford an immense amount of information in reference to the warfare



B. M., Case 97.

Fig. 127.—Bronzes from Gates of an Assyrian Palace.

of those times, as well as the dress, armour, weapons, fortifications, and many other things of which we had before but an imperfect knowledge.

The events depicted represent the various incidents of Shalmaneser's campaigns, which render them supplemental to the Black Obelisk and monolith. In the same mound was found a smaller pair of gates, also ornamented with incidents of the battle-field and of the chase. Near to these monuments was discovered a temple, at the entrance of which stood an alabaster coffer, containing two tablets of the same

material, inscribed with the name, title, and conquests of Shalmaneser's father. From them we learn that the city which formerly stood on the mound of Balawat, was anciently called Imgur-Bel.

The full length of each bronze plate is about eight feet, but when nailed round each door-post, their visible length would have been six feet. Altogether there are fourteen plates, and each contains two bands of chased pictures, showing the battles, triumphs, cruelties, and religious observances of this Shalmaneser II., most of the scenes being accompanied by a short inscription explaining the events represented.

So full of incidents are the representations on these plates, that Mr. Pinches, in a paper read before the Biblical Archæological Society, said that each band would take many pages to describe, for "each contains at least half as many representations as are to be found in the whole Nimroud Gallery of the British Museum."

Mr. Pinches also says that these representations are of deeper interest and of greater historical importance, because in the reign of Shalmaneser II. the Israelites and the Assyrians for the first time came into immediate contact. At first it was thought that these bronzes would give some account of the events which took place in the reign of Ahab, when he joined Ben-hadad, the King of Syria, in a confederacy against Assyria; but though they give a full account of Shalmaneser's expeditions against Babylonia, they furnish but slender information in reference to his other campaigns.

As I have just said, the pictures on the bronzes tell their story with wonderful accuracy of detail, so that there are most clearly portrayed the methods pursued in taking a town, and the engines and weapons made use of for that purpose. The dresses of the king and his officials, as well as those of the soldiers and attendants, are extremely well done, as also are the horses and chariots, with their accoutrements. The tents

and various domestic operations in them are clearly shown, and the pontoons across the rivers are admirable.

The Assyrians have not failed to depict the cruelties they inflicted upon their captives. Some are being marched along with ropes round their necks, and their arms tied behind them with such tightness that the ropes are cutting into the flesh, the torture from which must have been excessive. Others are having their hands and feet cut off, previous to being stuck while alive upon sharp stakes. Whilst in another place heads of the inhabitants are piled above each other at the gates of their cities, which have been set on fire.

With regard to the destruction of property, the Assyrians seem to have been worse than the Egyptians, for over and over again we read on these monuments of their burning down the cities. This Shalmaneser boasts on these bronze plates of burning one hundred towns on one expedition, and this for no other reason than to be called a great conqueror. The people had done him no injury, but had simply defended their cities against his wanton invasion.

The following is a specimen of these inscriptions translated by Mr. Pinches :—

> "I drew near to the city of Bakāni, the fortress of Adini, son of Dakuri. I besieged the city [and] captured [it], its numerous warriors I slew, their valuable spoil, their oxen, their sheep, I carried off; the city I threw down, destroyed, and burnt with fire."

I would strongly advise my readers, whatever they do, not to miss these bronze plates when they visit the Museum, and would recommend to their notice that most beautiful and highly illustrated work, "*The Gates of Balawat*," compiled by Mr. Pinches.

I feel sure it will interest them if I give a few more extracts from the inscriptions, further illustrative of Shalmaneser's history and character. During the first twelve

years of his reign he resided in the city of Nineveh, and, like other Assyrian kings, was a great builder. He made additions to the palace which had been rebuilt by his father, and adorned the temple of Ishtar, the goddess of the city.

Somewhere about his thirteenth year he changed his capital, and went to reside at Calah, where he ruled for the rest of his life. At Calah he built a new palace, south of the one raised by his father, and completed the building of the city and its walls. At the northern corner of the palace platform at Calah, near the temples, he built an enormous tower or zikkurat, 167 feet in length and breadth, faced with stone to the height of twenty feet. This tower is still standing 140 feet high.

At the city of Assur, the old capital of the country, the wall having become ruinous, Shalmaneser restored it, and greatly strengthened it, which he records on a statue of black stone. As to his character, let his own records furnish us with particulars of his abominable wickedness and cruelty, of which he openly boasts. The following, from the Black Obelisk, is a specimen :—

> "The city Bustu, the city which is not Khamanu, [and] the true city Khamanu, his strong cities, with twenty-three cities which were around them, I captured. I killed their warriors. I carried off their spoil. I descended to the land of Namri. The fear [and] terror of Assur and Merodach overthrew them; they forsook their cities [and] ascended difficult mountains. I pulled down, destroyed, [and] burnt with fire two hundred and fifty of their cities."

And column after column on this obelisk describes the ruin and wretchedness that followed in this man's wake, whose life seems to have been spent in turning fair districts to heaps of cinders, and their inhabitants into lifeless corpses. On the monolith, in the opening sentences, we find this king lauding himself to the skies in a style that would in our

times seem fulsome in the extreme. The translation is by Professor Sayce in "*Records of the Past*" [1] :—

> "Shalmaneser, King of the multitudes of men, the Prince, the servant of Asshur, the powerful King, King of Assyria, King of all the four races, a Sun-god, ruling multitudes of men throughout the world, the purified of the gods, the servant of the eyes of Bel the high priest of Assur, the royal guardian, the glorious.
>
> "The ruler of roads and lord of streets, the trampler on the heads of mountains [and] all forests . . .
>
> "The *hope* of the world, which in the exercise of his bravery he founded."

And so on, line after line contains similar pretensions.

Now, this self-styled glorious royal guardian, purified by the gods, and the hope of the world, I will convict out of his own mouth of the basest wickedness. Here is an instance (line 24):—

> "To the city of 'Suguina, his stronghold, belonging to Arame, King of the Armenians, I approached. The city besieged I took. Their fighting men in numbers I slew.
>
> "Its spoil I carried away. A *pyramid of heads* over against the city I built up.
>
> "Fourteen cities which depended upon it with fire I burned.
>
> "Of Minni I approached. The city I besieged, I took. Its numerous fighting men I slew. Its spoil I carried away. A pyramid of heads over against that city I built up.
>
> "*The sons and daughters of their nobles for holocausts I burned.*"

Thus this fiend incarnate burnt alive the sons and daughters of the nobles of the city for a holocaust, because their fathers had attempted to defend it from this robber and murderer, who feasted his eyes on their agonising sufferings.

Then it was not only cities and towns of importance that this ruthless man destroyed, but he led his armies over difficult and trackless mountains to carry out his passion for murder and destruction. Take this instance :—

> "Trackless paths and difficult mountains, which like the point of an iron sword stood pointed to the sky, on wheels of iron and bronze I penetrated.

[1] Vol. III., p. 81.

> "My chariots and armies I transported over them. To the city of Khupuscia I approached. The city Khupuscia, together with a hundred cities that depended on it, with fire I burned."

Thus, this Shalmaneser burnt a hundred cities of an innocent people, living on almost *inaccessible mountains*, who could not have possibly done him any wrong. No words would suffice to depict the misery which such destruction must have occasioned to the people.

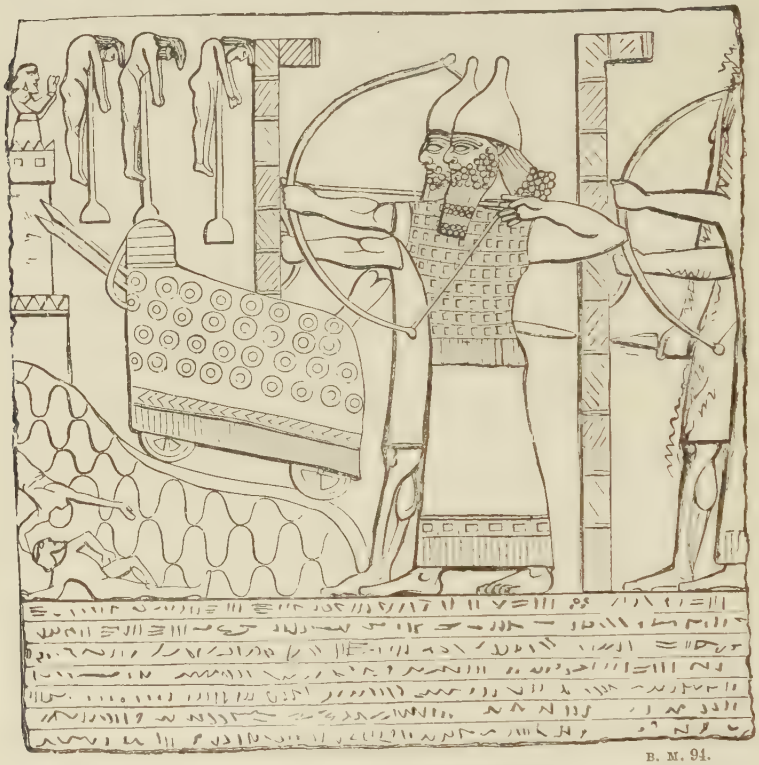
Voltaire gives a graphic description of what the people suffered when Steinbock, a general of Charles XII. of Sweden, burnt one Danish town, Altona. What, then, must have been the horrors connected with the burning of a hundred neighbouring towns?

Voltaire says that as soon as Steinbock was in sight of Altona he sent a trumpeter to order the inhabitants to quit the town at once with any of their goods that they could carry, for he intended to destroy it.

The magistrates, throwing themselves at Steinbock's feet, offered him a ransom of 1,000 crowns, but he demanded 2,000, and because they could not raise it immediately, ordered the town to be set on fire.

The unfortunate people were obliged to quit their houses with precipitation in the middle of a bitterly cold night, 9th January, 1713. The men and women were bowed down under the burdens of their movable property, weeping and uttering loud cries upon the neighbouring hills, which were covered with ice and snow. Many of the young men, regardless of their property, carried upon their shoulders bed-ridden old men and women; and women just confined carried with them their newly born babes, *both* dying with cold before the morning. Old men and women, sick people and delicate women, all alike had to turn out and flee to the icy hills whilst they saw their homes burning in the distance. Some dragged themselves to the gates of Hamburg, but were

refused admission; and numbers died beneath its walls, calling Heaven to witness the barbarity of the Swedes and the not less inhuman conduct of the inhabitants of Hamburg. Conceive these horrors multiplied a hundredfold, and you



B. M. 94.

Fig. 128.—Impalement of Prisoners.

will have a picture of Shalmaneser's dire work, who, after describing his attack upon Arame of the Armenians, the slaughter of the fighting men, and the booty which he seized, goes on to say:—

> "Arame, to save his life, to inaccessible mountains ascended. With the main body of my servants, his country like a threshing-ox I threshed. To his cities devastation I brought. The city of

Arzascu, together with the cities which depended upon it, I threw down, dug up, and burned with fire.

"Pyramids of the heads of the people over against his great gate I built up.

"*Heaps on stakes I impaled.*"

This impaling I have before mentioned meant cutting off the feet and hands, and then, while still alive, thrusting the man's body upon a sharp stake until an agonising death ensued. Sometimes the feet and hands were not cut off, as shown in the accompanying engraving (Fig. 128) of a slab in the Central Saloon, but the death even then must have been a horrible one, especially in cases where no vital part was pierced.

Thus does the story go on, line after line, with similar sickening details interspersed with the accounts of the booty taken.

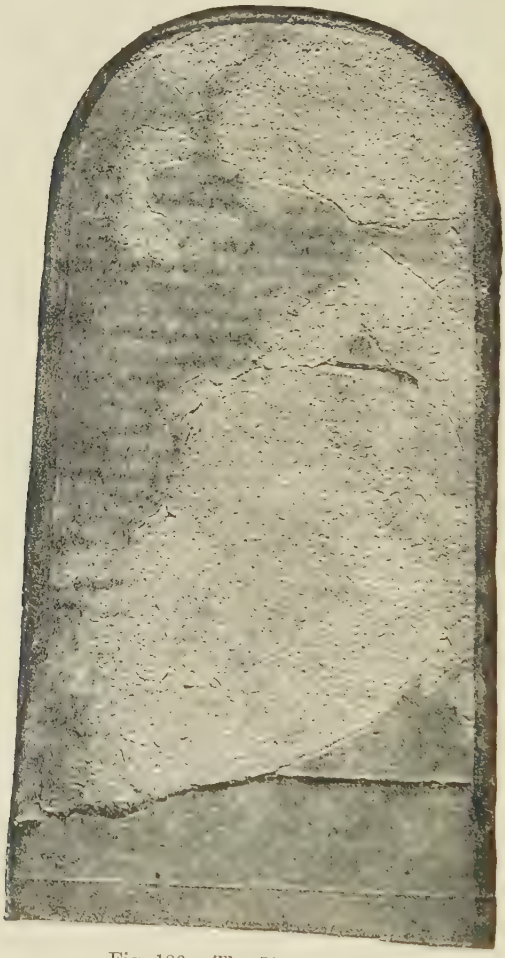
These quotations will give only some slight idea what sort of man this Shalmaneser II. was. Nothing has been exaggerated, but out of his own mouth alone has he been judged.

It would have been the right place for me to have referred to the

"MOABITE STONE"

directly after the death of Ahab, but that would have interfered with the thread of my story. A cast of it (Fig. 129) will be found in the room at the top of the stairs leading down to the basement gallery. The original is in the Museum of the Louvre at Paris. It contains a chapter supplementary to 2 Kings iii., where we read that Mesha, king of Moab, "*rebelled against the king of Israel*," and as such it is very valuable, confirming our Biblical story by giving, in fact, its continuation.

The inscription is Mesha's description of his successful revolt, and the revenge he took upon the Israelites for the



B. M.

Fig. 129.—The Moabite Stone.

former oppression of his country. A full translation of this inscription is given by Professor Sayce in an admirable little book, "*Fresh Light from Ancient Monuments*," published by

the Religious Tract Society, and he also describes the very romantic story of its discovery, and the attempted destruction of the stone by the Arabs to prevent its being carried away.

During the great interest which was excited at the time, some very erroneous ideas were entertained. A clergyman in a high position once asked me whether the inscription had not furnished a key to cuneiform writing. I replied by an emphatic negative, as the characters on the stone are Phœnician, and could not help feeling sorry that this gentleman was unacquainted with Sir Henry Rawlinson's grand discovery.

CHAPTER XV.

Hezekiah and Sennacherib.

We have now arrived at one of the most interesting periods in Old Testament History, for the Jewish and Assyrian kingdoms are brought into such close contact that the archives of each relate the same events, and hence are strongly confirmatory of one another.

In order to see clearly all the bearings of the story of Hezekiah, and his connexion with Sennacherib, we must go back two or three reigns, viz., to that of Uzziah, King of Judah, who reigned fifty-two years, to whose name the bright sentence was attached: "*He did that which was right in the sight of the Lord, according to all that his father Amaziah had done. And he sought God in the days of Zechariah, who had understanding in the visions of God.*" (2 Chron. xxvi. 4, 5.)

By this it seems clear that Uzziah took for his guide and counsellor this prophet of Jehovah, of whom, however, we have no other notice but that in Isaiah viii. 2, which may relate to him, though he would be then a very old man. The words are: "*And I took to me faithful witnesses to record, Uriah the priest, and Zechariah the son of Jeberechiah.*"

The reign of Uzziah is given in very few words in 2 Kings xv. 1-7, but in 2 Chronicles the 26th chapter is devoted entirely to particulars relating to it. Another form of his name is Azariah: both are mentioned in Kings.

It is interesting to note that both he and his grandson Jehoahaz (Ahaz) are mentioned upon some fragments of

Assyrian tablets containing some of the events in the history of Tiglath-Pileser's reign, thus incidentally confirming the Biblical story. These fragments were translated by the Rev. J. M. Rodwell, and will be found in "*Records of the Past.*"[1] Azariah is mentioned three times on the first and second pages; the most important passage is:—

> "Nineteen districts belonging to Hammatti, together with the cities which were around them, which are beside the sea of the setting Sun, who in seditious rebellion to Azariah had gone over, to the boundaries of Assyria I added; my civil officers as governors over them I appointed."

Though Azariah was a good man, he made a sad breach of the ceremonial law by attempting to burn incense in the Holy Place, for which sin be was smitten with leprosy. Strict injunctions had been given to the Israelites that no one but a priest should offer incense upon the high altar, but Azariah in his pride forced himself into the forbidden sanctuary, and, good as he was, he was punished by God as an example to others.

Jotham followed in his father's footsteps, and his conduct was approved of by God; but Ahaz, his son, was one of the very worst kings that ever ascended the throne of Judah, and undid all the good that his father and grandfather had accomplished. This man not only restored the worship of Baal, but actually burnt his own son in the fire, as a sacrifice to Molech.

He was besieged by Rezin, King of Syria, in conjunction with Pekah, King of Israel, and though not overcome, he sent messengers to the King of Assyria, with much treasure as a present, and offering to become his servant, if he would come and help him against Rezin. This quite accorded with the views of Tiglath-Pileser, who went up against this Syrian king, conquered and slew him.

[1] Vol. V., p. 43.

Now both these circumstances are described upon Assyrian tablets. In one, Tiglath-Pileser, dating from his seventeenth year, mentions that he received tribute from the King of Hamath, from the King of Arvad, from the King of Moab, from the King of Edom, from the King of Gaza, and from Jahuhazi (Jehoahaz, *i.e.*, Ahaz), *King of Judah.* What a host of familiar Scripture names are here, and what a remarkable confirmation of the story in Kings of Ahaz placing himself under the protection of the Assyrian king!

Then we have the siege of Damascus by Tiglath-Pileser mentioned most distinctly in both records.

In 2 Kings xvi. 9 we have these words: "*And the king of Assyria hearkened unto him, for the king of Assyria went up against Damascus and took it, and carried the people of it captive to Kir, and slew Rezin.*"

From the inscriptions we learn that Damascus stood a two years' siege, and the Eponym list makes Tiglath-Pileser march against Damascus for two successive years.

Sir Henry Rawlinson found an account of the death of Rezin upon a tablet which unfortunately was left behind in Asia, and has since been lost without leaving a trace behind. Schrader gives a translation of a mutilated inscription relating to the same event, of which these are two lines:—

> "Into the chief gate of his city I entered. His superior commandants alive I caused to be crucified."

Tiglath-Pileser, we find from the text in Kings, carried away the people of Damascus and placed them in Kir. Of the exact position of this place we cannot be quite certain, but it evidently seems to have been a part of Mesopotamia. It is mentioned with Elam in Isaiah xxii. 6: "*And Elam bare the quiver with the chariots of men and horsemen, and Kir uncovered the shield.*"

From Amos ix. 7 we find that the Syrians originally came from Kir, so that may have been a reason for Tiglath-Pileser deporting them there: "*Are ye not as children of the Ethiopians unto Me, O children of Israel? saith the Lord. Have not I brought up Israel, out of the land of Egypt, and the Philistines from Caphtor, and the Syrians from Kir?*"

It would seem that after the capture of Damascus, Tiglath-Pileser held his court there, and summoned the vassal princes of Palestine thither to do him homage in person before his departure; for we find Ahaz going there "*to meet him*," and, when there, noticing an altar in a temple the pattern of which so pleased him that he sent home drawings of it to Urijah the priest, with instructions to make one exactly like it and put it in the Temple at Jerusalem.

So thoroughly did this ungodly priest pander to the vices of his wicked suzerain, that he hastened to have it made before the king came back, so that when Ahaz returned he found it already in the Temple, and offered his burnt-offerings and drink-offerings upon it.

A shudder passes through us when reading this gross insult to Jehovah, and we almost expect to see the king and priest smitten down for their wickedness.

There can be no doubt this was done by Ahaz to please the Assyrian king, and probably he did not stop there, but proceeded to erect in the Temple an Asherah—that is, a floral symbol used in the worship of Astarte, the wife of Baal, so frequently found on the Nineveh tablets, all of which Hezekiah swept away from the Temple when he began to reign.

This symbol, as I have mentioned, is called "*the grove*" in the Authorised Version of the Bible, but is altered to "*Asherah*" in the Revised Version. Josiah is specially mentioned as having removed from the Temple this abominable thing which his grandfather Manasseh had erected there. The idolatrous rites connected with this symbol were so

licentious that it would pollute these pages to even mention them. No wonder, then, at God's anger with these people for thus defiling His sanctuary.

Ahaz went on from bad to worse. Gold and silver statues glittered throughout Judæa; indeed, we read in Isaiah that the land was full of idols, and that he welcomed soothsayers from the far East, and consulted wizards and familiar spirits.

Even upon the roof of the Temple he erected little altars, apparently for the worship of the heavenly bodies. Still worse, he established the worship of Molech, the savage god of Ammon, not only upon the heights of Olivet, but also in the valey of Hinnom.

There the brazen statue of the god was erected, with the furnace within it or at its feet into which children were thrown, and Ahaz gave the highest sanction to this cruel form of human sacrifice by burning, as I have said, one of his own sons before the horrible Molech. To this the prophet Micah doubtless alludes in his forcible address contained in the sixth chapter, especially verses 6, 7, 8 :—

"Wherewith shall I come before the Lord and bow myself before the high God? Shall I come before Him with burnt-offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? Shall I give my first-born for my transgression, the fruit of my body for the sin of my soul? He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"

Dean Stanley says of this passage that "as Tetzel called forth Luther, so it may almost be said that to the extreme superstition of Ahaz we are indebted for one of the most sublime and impassioned declarations of spiritual religion that the Old Testament contains."

Ahaz not only removed from the Temple its valuable and

sacred furniture to court the favour of the idolatrous King of Assyria, but he also mutilated and otherwise spoiled what remained, such as taking the great basin off its brazen bulls and placing it on a pedestal of stone; the climax of all being that the doors of the Temple were shut up, the sacred lamps were not lighted, nor incense offered, until from utter neglect the whole interior went to decay.

"*And Ahaz gathered together the vessels of the house of God, and cut in pieces the vessels of the house of God, and shut up the doors of the house of the Lord, and he made him altars in every corner of Jerusalem.*"[1]

Before I commence the narrative of Judah's pious king, Hezekiah, I must say a few words in reference to Isaiah, who was so intimately associated with him, and who lived during the reigns of three Kings of Judah—viz., Jotham, Ahaz, and Hezekiah—two of whom were good men, and parts of the reigns of two others, Uzziah and Manasseh. This eminent prophet comes impressively before us in the last year of the reign of Uzziah, when he had that sublime vision of "*the Lord sitting upon a throne, high and lifted up,*" surrounded by the glorious choirs of seraphim adoring Him with their song of praise, the one chanting "*Holy, holy, holy is the Lord of hosts,*" and the other responding, "*The whole earth is full of His glory.*"

It would seem that Isaiah was about twenty when this took place, and was attached to the courts of Uzziah and Hezekiah, being indeed, like Daniel, a statesman as well as a prophet, and lived at Jerusalem—not like Micah, who resided in a remote village of Judah; or like Elijah and Amos, who wandered over hill and dale—but resided in the centre of all political life and activity. So acquainted was he with the court life, that we find from 2 Chron. xxvi. 22 he wrote a life of King Uzziah.

[1] 2 Chron. xxviii. 24.

Dean Stanley, in his "*Jewish Church*," when speaking of his prophecies, says: "Of no other book of the Old Testament except the Psalter have the subsequent effects in the world been so marked, or the principles so fruitful of results for the future;" and, the Dean goes on to say, Isaiah's "appearance was a new step in the prophetic dispensation. The length of his life, the grandeur of his social position, gave a force to what he said beyond what was possible in the fleeting address of the humbler prophets who had preceded him. There is a royal air in his attitude, in his movements, in the sweep of his vision, which commands attention. He was at once great and faithful in his vision. Nothing escapes him in the events of his time. The other prophetic writings are worked up by him into his own words."

"He does not break with the past. He is not ashamed of building on the foundation of those who have gone before him. All that there is of general instruction in Joel, Micah, or Amos, is reproduced in Isaiah, but his style has its own marked peculiarity and novelty. The fierce, impassioned addresses of Joel and Nahum, the abrupt strokes, the contorted turns of Hosea and Amos, give way to something more of a continuous flow, where stanza succeeds to stanza and canto to canto with almost a natural sequence. Full of imagery as is his poetry, it still has a simplicity which at that time was so rare as to provoke the satire of the more popular prophets. The task laid upon the prophet was difficult; the times were dark. But his reward has been that, in spite of the opposition, the contempt, and the ridicule of his contemporaries, he has in after-ages been regarded as the messenger not of sad but of glad tidings, the evangelical prophet, the prophet of the Gospel in accordance with the meaning of his own name, which he himself regarded as charged with prophetic significance—'the Divine Salvation.'

"No other prophet is so frequently cited in the New

Testament, for none other so nearly comes up to the spirit of Christ and the Apostles. No other single teacher of the Jewish Church has so worked his way into the heart of Christendom.

"When Augustine asked Ambrose which of the sacred books was best to be studied after his conversion, the answer was 'Isaiah.' The greatest musical composition of modern times, embodying more than any single confession of faith the sentiments of the whole Christian Church, is based in far the larger part on the prophecies of Isaiah.

"The wild tribes of New Zealand seized his magnificent strains as if belonging to their own national songs, and chanted them from hill to hill with all the delight of a newly discovered treasure.

"And as in his age, so in our own, he must be pre-eminently regarded as 'the bard rapt into future times.' None other of ancient days so fully shared with the modern philosopher, or reformer, or pastor, the sorrowful yet exalted privilege of standing, as we say, 'in advance of his age,' 'before his time.' Through his prophetic gaze we may look forward across a dark and stormy present to the onward destiny of our race, which also must be the hope of each aspiring soul."

We must now turn our attention to the two chief characters of this chapter, Hezekiah and Sennacherib.

After the abominable idolatry of Ahaz, the pious deeds of Hezekiah seem to burst upon us with startling abruptness, so that our first thought is, how comes it about that Ahaz could have a son the opposite to himself in religious feeling and practice? for when he ascended the throne he had arrived at man's estate, and therefore acted as he did from conviction. Dean Stanley seems to think that he began his reign an idolater like his father, and that the corrupt state of morals and religion, against which the prophets of the age of Uzziah complained, continued into his reign; but that

the prophet Micah suddenly appeared in the midst of an assembly in which the king himself was present, and with the sharp, abrupt, piercing cry peculiar to his manner, he commanded each class to hear him, and then poured forth the denunciations we find in his remarkable book. This view of the case appears to receive support from what Jeremiah says, xxvi. 18, 19: "*Micah the Morasthite prophesied in the days of Hezekiah the king of Judah, and spake to all the people of Judah, saying, Thus saith the Lord of hosts; Zion shall be plowed like a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of a forest. Did Hezekiah king of Judah and all Judah put him at all to death? did he not fear the Lord, and besought the Lord, and the Lord repented Him of the evil which He had pronounced against them?*"

Though this passage in Jeremiah would seem to favour Dean Stanley's view, the good Dean must have overlooked the fact that in the very first month of his reign Hezekiah set to work to restore the worship of Jehovah, which would quite preclude the idea that he was an idolater on his accession to the throne.[1] There seems to me another very good explanation of the great difference of sentiment existing between himself and his father.

It will be noticed that frequently the mothers of the kings are mentioned. Sometimes those who were wicked have the names of their mothers given, of whose idolatrous parentage there can be no doubt. Then, again, the names of the mothers of the pious kings are given, whose descent can be traced from families worshipping Jehovah.

I think this naming of the mothers of such men is very significant, for it shows that the inspired writers of Holy Writ attributed to a great extent the good or evil characters of the kings to the early training they had from their mothers.

[1] See 2 Chron. xxix. 3.

Rehoboam was the son of one of Solomon's idolatrous wives (Naamah, an Ammonitess), and he offended continually both God and man, for he scarcely manifested the least common-sense in the government of his people, and continually introduced idolatrous practices.

Now let us put two passages side by side—in 2 Chron. xii. 13, 14: "*So Rehoboam strengthened himself in Jerusalem . . . and his mother's name was Naamah, an Ammonitess. And he did evil, because he prepared not his heart to seek the Lord.*"

Then 2 Chron. xxix. 1, 2: "*Hezekiah began to reign when he was five and twenty years old, and he reigned nine and twenty years in Jerusalem, and his mother's name was Abijah, the daughter of Zechariah. And he did that which was right in the sight of the Lord, according to all that David his father had done.*"

Surely this close approximation of the mother's name with the characters given of these men, clearly intimates that the inspired writer considered their mother's influence of the utmost importance.

Hezekiah's mother was evidently the daughter of Zechariah, of whom we read, 2 Chron. xxvi. 5: "*And he* [that is, Uzziah] *sought God in the days of Zechariah, who had understanding in the visions of God, and as long as he sought the Lord, God made him to prosper.*" Literally in the original this means that Zechariah was "skilled in seeing God." The Rev. C. J. Ball says this is a surprising epithet found nowhere else, and he thinks that it should be rendered "who had understanding (or "gave instruction") in the fear of God," by which we may conclude that Zechariah was as before mentioned the guide and counsellor of Uzziah, and it would also seem that he was the friend of Isaiah, for we find that prophet choosing him with Uriah the priest on a very special occasion to act as "*faithful witnesses.*"

There is no doubt that Ahaz married Abijah when he was a very young man, during the lifetime of his father Jotham, who was a godly king, and therefore would continue to retain Zechariah at his court, and probably as his counsellor. Hence Hezekiah's early training would be under the direction of his mother and her pious father.

Hezekiah was twenty-five years old when he came to the throne, and his father Ahaz had reigned sixteen years ; therefore Hezekiah had spent the first nine years of his life during the reign of Jotham. Hence we see that he had the benefit of the example and instruction of both his godly grandfathers, who would doubtless also give his mother every support in her training of the lad to worship the great Jehovah.

I should think it most probable that Ahaz married one or more idolatrous wives after he came to the throne, in which case Hezekiah would still remain with his mother, who perhaps pointed out to him with bitter tears the wickedness of his father's idolatrous practices, in which she was probably aided by Isaiah, who did not cease publicly and privately to bewail the sins of his people.

That I am right in supposing Ahaz to have married one or more idolatrous wives, seems evident from the circumstance I have mentioned of his burning one of his sons in the fire that had been kindled before an image of Molech. Bad as he was, he dared not thus destroy his eldest son, who had been the pupil of Zechariah and Isaiah.

We have just noticed that Hezekiah, in the very first month of the first year of his reign, set to work to restore the worship of Jehovah, and at once opened the doors of the house of the Lord, which Ahaz had so impiously closed.

The king called together the priests and Levites, and addressed them in a remarkable speech, in which he bewails bitterly the great sin that had been committed in thus closing the Temple and discontinuing its services.

Then he points out that God's wrath had fallen on them in consequence, but the speech is so beautiful, so pathetic, and so earnest that I need only give it without comment, and will transcribe it from the Revised Version[1]:—

"And he brought in the priests and the Levites, and gathered them together into the broad place on the east, and said unto them, Hear me, ye Levites; now sanctify yourselves, and sanctify the house of the Lord, the God of your fathers, and carry forth the filthiness out of the holy place. For our fathers have trespassed, and done that which was evil in the sight of the Lord our God, and have forsaken Him, and have turned away their faces from the habitation of the Lord, and turned their backs. Also they have shut up the doors of the porch and put out the lamps, and have not burned incense nor offered burnt-offerings in the holy place unto the God of Israel. Wherefore the wrath of the Lord was upon Judah and Jerusalem, and He hath delivered them to be tossed to and fro, to be an astonishment and an hissing, as ye see with your eyes. For, lo! our fathers have fallen by the sword, and our sons and our daughters and our wives are in captivity for this. Now, it is in mine heart to make a covenant with the Lord, the God of Israel, that His fierce anger may turn away from us. My sons, be not now negligent, for the Lord hath chosen you to stand before Him, to minister unto Him, and that ye should be His ministers and burn incense."

I think the diction of this manly speech shows unmistakable signs of Hezekiah's being a pupil of Isaiah, and it so stirred up the priests and Levites that they heartily entered into the work of cleansing the Temple, and when it was ready Hezekiah had a grand opening service almost equal to Solomon's; but he did not fall into the error of Uzziah by presuming to offer the sacrifices or the incense himself, for it

[1] 2 Chron. xxix. 5-11.

says he "*commanded the priests, the sons of Aaron, to offer them on the altar of the Lord.*"[1]

There is a very interesting circumstance mentioned in reference to this opening service which must not be passed by. It was a musical service, and it states that it was so conducted according to the commandment of David and his prophets Gad and Nathan. It adds, "*for the commandment was of the Lord by His prophets.*" (R.V.)

This is the only place where the institution of the Levitical minstrelsy is ascribed to the injunctions of the prophets, but we can quite conceive that no important step, whether in civil or ecclesiastical matters, would be likely to be taken by an Israelite king without consulting the Divine will by means of the royal prophets, and hence we have direct evidence that God not only approves of music being blended with our public worship, but that He has really commanded it.

This must have been a very grand service, for we find that Hezekiah set the Levites to play upon cymbals, psalteries, and harps, whilst a choir of singers, accompanied by trumpeters, sang the "*song of the Lord*" when the burnt-offerings began, and continued to do so until they were finished.

"*Moreover, Hezekiah the king and the princes commanded the Levites to sing praises unto the Lord with the words of David, and of Asaph the seer.*"[2]

These, we may suppose, would be special anthems selected from the Psalms of David and of Asaph, set to glorious music, for the effect upon the people was marvellous. During the reign only just expired they had chanted wretched, idolatrous songs, and sacrificed to Moloch. Now "*they sang praises with gladness, and they bowed their heads and worshipped*" the King of kings and Lord of lords.

This was a bright day for Hezekiah, as the proceedings

[1] 2 Chron. xxix. 21. [2] 2 Chron. xxix. 30.

had been a perfect success, and the good king rejoiced greatly. He did not, however, content himself with having thus called forth in the people an outburst of their zeal; he determined to continue striking the iron whilst it was hot, and so summoned his ministers and counsellors to a Cabinet meeting, in order to consult upon further operations to wean the people's minds from their idolatry and turn them towards the worship of Jehovah.

At that meeting the king proposed that they should hold a national Passover, and invite the people of the northern kingdom to take part in it, which had for a long time been utterly neglected.

This suggestion not only pleased the council, but the people also; therefore Hezekiah set to work to carry it out, and wrote a letter, copies of which he sent by posts throughout all the kingdom from Dan to Beersheba. Its wording is preserved in our Scriptures [1]:—

"Ye children of Israel, turn again unto the Lord, the God of Abraham, Isaac, and Israel, that He may return to the remnant that are escaped of you out of the hand of the kings of Assyria. And be not ye like your fathers and like your brethren which trespassed against the Lord, the God of their fathers, so that He gave them up to desolation, as ye see. Now, be ye not stiff-necked, as your fathers were, but yield yourselves unto the Lord, and enter into His sanctuary, which He hath sanctified for ever, and serve the Lord your God, that His fierce anger may turn away from you. For if ye turn again unto the Lord, your brethren and your children shall find compassion before them that led them captive, and shall come again into this land: for the Lord your God is gracious and merciful, and will not turn away His face from you, if ye return unto Him."

This letter was accompanied with an invitation for the people to come up to Jerusalem to keep the Passover.

[1] 2 Chron. xxx. 6-9 (R.V.).

In some places the letter and invitation were well received, but through the country of Ephraim and Manasseh, even unto Zebulun, many of the people laughed the messengers to scorn and mocked them.

This, however, did not in the least lessen Hezekiah's ardour. He had determined that the Passover should be held, and held it was, being even a greater success than the re-opening of the Temple, for on this occasion crowds flocked from all parts of Judah and Israel on the appointed day, yea, even from Ephraim, Manasseh, Issachar, and Zebulun, came troops of men, and amongst them even those who had treated the king's messengers with scant courtesy. In all probability these men came more out of curiosity, for we find that they had not purified themselves according to the prescribed rites.

Here Hezekiah's character shines out. He did not reprove these men, whom he could even have punished, but prays for them and asks God to pardon them, though they were "*not cleansed according to the purification of the sanctuary.*" It is added: "*The Lord hearkened to Hezekiah and healed the people.*"[1]

From this little circumstance, how evident it is that the Old Testament saints acted up to the principles of Christianity as taught by our Lord in His Sermon on the Mount.

So greatly did the people enjoy the services of this great festival, that they asked the king to continue them for another seven days, to which he consented, and he and the princes contributed a very large number of cattle and sheep for the additional sacrifices.

"*So there was great joy in Jerusalem, for since the time of Solomon the son of David, king of Israel, there was not the like in Jerusalem. Then the priests, the Levites, arose and blessed the people, and their voice was heard and their prayer came up to His holy habitation, even unto heaven.*"[2]

[1] 2 Chron. xxx. 19, 20. [2] 2 Chron. xxx. 26, 27 (R.V.).

I should have noticed that before this Passover took place the people, at the instigation of Hezekiah, demolished all the idolatrous altars that Ahaz had erected throughout the city, and now at its close so much zeal for the worship of Jehovah filled their hearts, that a large party of them started off to go through the various cities of Judah with hammers and axes to break in pieces the idolatrous images, to cut down the groves dedicated to Astarte, and to throw down the high places and altars which had so long existed throughout the land; to which iconoclastic proceedings there seems to have been no opposition, not even in Ephraim and Manasseh, for it is written: "*they utterly destroyed them all.*"

Hitherto we have noticed that even the good Kings of Judah left the high places standing, for again and again we read the sentence: "*Nevertheless the high places were not taken away.*"

Now Hezekiah sweeps them all away, that there might not be anything whatever remaining that would interfere with the simple and pure worship of God. Perhaps, however, the most striking thing he did was to destroy the brazen serpent which Moses set up in the wilderness, and which had been carefully preserved to that time. This venerable relic had become an object of adoration, partly because it had been used by the great Lawgiver as a symbol of God's healing power, and miraculous results had followed its elevation, and partly because there was a tendency amongst the people to serpent-worship.

Hezekiah at once saw that this could not be allowed, for burning incense before it was certainly a breach of the second commandment, and therefore, old relic that it was, he brake it to pieces, calling it contemptuously *Nehushtan*, "a brazen thing."

Having thus swept away all idolatrous objects, he sets to work to place the service of the Temple upon a permanent

footing, by appointing proper courses of priests and giving instructions to the people to contribute to their support.

He was not the man, however, to lay upon the people any burdens he did not help to bear himself, so he first fixed the amount of his own contribution, which seems a very liberal one, as he undertook the expense of the morning and evening burnt-offerings, and the burnt-offerings for the Sabbaths, and for the new moons, and for the set feasts, "*as it was written in the law of the Lord.*"

No sooner did the people hear and see all this than they immediately brought "*in abundance of the first-fruits of corn, wine, oil, and honey, and of all the increase of the field; and the tithe of all things brought they in abundantly.*"[1] For fourteen years after this did Hezekiah reign in peace and happiness, and it is recorded of him that he "*wrought that which was good and right and faithful before the Lord his God. And in every work that he began in the service of the house of God, and in the law, and in the commandments, to seek his God, he did it with all his heart, and prospered.*"[2]

It is quite evident that Hezekiah, as I said before, made Isaiah his counsellor and guide; and it would seem that he took his advice not only in religious matters, but also in political ones; for one of the king's chief ministers, Shebna, appears to have acted upon several occasions from a worldly policy rather than from pure motives, which brought down upon him a burst of indignation from the prophet, as recorded in Isaiah xxii., of which the following are a few verses:—

"*Thus saith the Lord, the Lord of hosts: Go, get thee unto this treasurer, even unto Shebna, which is over the house, and say, What doest thou here? and whom hast thou here, that thou hast hewed thee out here a sepulchre? hewing him out a sepulchre on high, graving an habitation for himself in the rock!*

[1] 2 Chron. xxxi. 5 (R.V.). [2] 2 Chron. xxxi. 20, 21 (R.V.).

"Behold, the Lord will hurl thee away violently, as a strong man; yea, He will wrap thee up closely. He will surely turn and toss thee like a ball into a large country. There shalt thou die, and there shall be the chariots of thy glory, thou shame of thy lord's house. And I will thrust thee from thine office, and from thy station shall He pull thee down. And it shall come to pass in that day that I will call my servant Eliakim the son of Hilkiah: and I will clothe him with thy robe and strengthen him with thy girdle, and I will commit thy government into his hand, and he shall be a father to the inhabitants of Jerusalem and to the house of Judah." (R.V.)

It is more than probable that this Shebna had been endeavouring to introduce some idolatrous practices again into Jerusalem and to lessen Isaiah's influence with the king, which called forth God's anger, for it will be noticed that Isaiah commences his denunciation with the words, *"Thus saith the Lord."*

There is a touch of scorn in the words, *"Go, get thee unto* this *treasurer, even unto Shebna."* The late Dean Plumptre thinks that he may have been a foreigner, as his name is Aramæan in form, and no mention is made of his ancestry, and the Dean goes on to say: "The word translated 'treasurer' literally means 'companion,' and implies a position like that of a vizier, in addition to which office Shebna had the position of being 'over the house,' an office like that of a Lord Chamberlain, which was considered of such importance that it was sometimes held by a king's son."

All this gave Shebna supreme control over the treasury of the king and the internal affairs of his kingdom; hence the mischief such a man could do, if he felt inclined, would be immense.

As the story proceeds we shall find this man deposed by Hezekiah, and Eliakim put in his place, as foretold by the prophet.

which so many commentators, Dean Stanley included, place after the destruction of Sennacherib's army, but it must have happened some years before the invasion of Jerusalem, although the story narrated in the Bible is after that event.

In order to make the matter quite clear, let us see what the Assyrian monuments say of the kings of this period and the length of their reigns, and then compare them with the Biblical statements.

We find, then, that Shalmaneser IV., who besieged Samaria in the early part of Hezekiah's reign, died before the taking of that city, and that Sargon took it in the first year of his reign over Assyria, which event, according to 2 Kings xviii. 10, happened in the sixth year of Hezekiah's reign. Now, Sargon reigned seventeen years; therefore he died in the twenty-third year of Hezekiah's reign, in which year Sennacherib ascended the Assyrian throne, and in his third year invaded Palestine—that is, in the twenty-sixth of Hezekiah's reign. Therefore there is some error of transcription in 2 Kings xviii. 13, where it says: "*Now in the fourteenth year of king Hezekiah did Sennacherib come up against all the fenced cities of Judah.*"

As Hezekiah's reign lasted twenty-nine years, he must have died some three years after the invasion by Sennacherib; his sickness therefore must have happened twelve years before such invasion, for he was promised fifteen years' prolongation of his life after his recovery.

There is another still more remarkable proof of this being the case, for we find when he recovered he received an embassy from Merodach-Baladan, King of Babylon, which came to congratulate him upon his restoration to health. Such an embassy must have come during the time that this

king was in full possession of the throne; but we find from the monuments that his power had been entirely crushed by Sennacherib more than a year before the Assyrian forces came up to attack Jerusalem.

This would render the matter quite conclusive, but there are still more proofs at hand. If Sennacherib's army had been destroyed before Hezekiah's sickness, he would certainly have alluded to it in his song of praise on his recovery, just as Moses sang of the destruction of the Egyptians; but he makes no mention of it whatever.

There is also a still further circumstance. Isaiah promised the king that Jerusalem should be delivered out of the hand of the King of Assyria, but in Sennacherib's case this had been thoroughly accomplished; therefore such promise must have referred to an invasion anterior to the king's illness, and at least twelve years prior to Sennacherib's invasion, for which we have not far to look, since Sargon about that time approached very near to Jerusalem when he attacked and took Ashdod.

It is probable, therefore, that he had threatened Hezekiah, which impending invasion might have so upset him as to bring on his sickness; and as we find there is no mention in Sargon's annals of his attacking Hezekiah, it is indirect evidence of a Divine interposition preventing the advance of the Assyrian army upon Jerusalem.

All this clears up another supposed difficulty—namely, Hezekiah's showing his great treasures to the Babylonians, which does not at all comport with his being impoverished by Sennacherib; but at the time of the embassy, twelve years previously, the king had possessed great wealth.

I think this numerical error of fourteenth for twenty-sixth year has arisen from a portion of the original sacred manuscript having been lost, in which, after the words, "*Now in the fourteenth year,*" the invasion of Judah and the capture

of its cities by Sargon was related, and then the account of Sennacherib's invasion in Hezekiah's twenty-sixth year followed as we now have it.

Before closing this part of the story, I must just refer to the sun-dial of Ahaz. It is more than likely that that Jewish king had seen in Babylon such a dial, or some of his ambassadors had described it to him.

That such sun-dials existed we know from Herodotus, who ascribed their invention to the Chaldæans. From the word מַעֲלוֹת (*mă'ălôth*) being sometimes rendered "steps," we may conclude that this dial was an obelisk upon the top of some circular steps, so arranged that the shadow might fall upon the top step at noon, and on the bottom one at six in the morning and six in the evening. Each step also might be made to indicate an hour or some other portion of time. This dial perhaps was seen by Hezekiah from his bedroom window whilst he was lying upon his couch, and suggested the request.

It would be difficult to explain the operation of such a miracle, but we must notice that it is said the *shadow* went back, and not the Sun, from which we may suppose that the phenomenon was quite local, which leads me to say a few words again in reference to these miracles, that are supposed to imply a terrific disarrangement of the whole solar system.

Such suppositions are as absurd as they are inconsistent with fact. In Joshua's case it seems to have been a temporary darkening of the Sun in a particular locality. On this occasion it is more than probable that the going back of the *shadow* was confined to Hezekiah's sun-dial, perhaps caused by a tremor of the earth below.

Doubtless those who believe in God as the Creator of all the solar systems in the universe, feel assured that He could, if He pleased, stop any one of the planets in its course without

any harm arising, but we never find a needless waste of power exercised. There is no justification, therefore, for raising such stupendous and unnecessary difficulties in the minds of the unlearned.

We must now turn our minds to the invasion of Judæa by

Sennacherib,

and it will perhaps be well first to say a little about this man. He was a younger son of Sargon, his elder brother having died before his father. From the monuments we find that he ascended the throne of Assyria on the twelfth day of the month Ab in the eponymy of Pahir-bil, prefect of Amida, which Mr. George Smith makes to be about 16th July, 705 B.C.; and he was assassinated about the month Tebet in the eponymy of Nabu-ahi-eris, prefect of Samalla, or about December, 681 B.C., which would give him a reign of twenty-four years and five months.

Soon after he ascended the throne he was involved in a formidable war with Babylonia. On the death of his father, one of his brothers had been made King of Babylon, but died after a reign of only two years.

The Babylonians raised a man named Hagisa in his place; but he reigned only one month, for Merodach-Baladan, who had been expelled by Sargon, returned to Babylon and killed Hagisa, placing himself a second time on the throne, which he only occupied nine months, for Sennacherib led an army against him and so defeated him that he was obliged to fly, and again became a fugitive. Therefore, as I have before stated, he could not possibly have sent an embassy to Hezekiah *after* Sennacherib's threatened invasion of Jerusalem.

After devastating the country in the usual dreadful manner, Sennacherib placed on the throne a native of Babylonia, Bel-ibni, and then returned to Nineveh, carrying with him

crowds of captives, and heavily laden with the spoil of the conquered region.

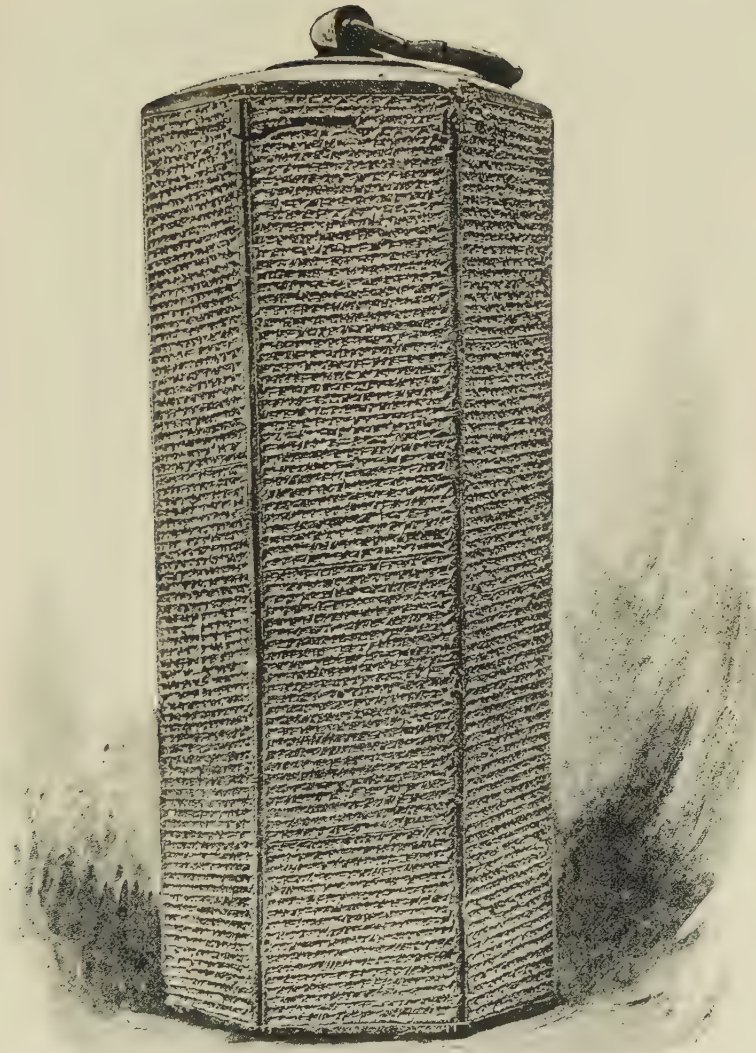
We have in the British Museum a most remarkable hexagon cylinder, called Bellino's, giving the account of the events I have just related, which will be found in Case H of the upper Assyrian Room, and of which Fig. 130 is a copy.

The translation of this cylinder in "*Records of the Past*," [1] by Mr. Fox Talbot, is so interesting that I will give several extracts.

Though the inscription was doubtless written by a scribe, it is in the first person, and therefore the opening sentences seem to be the very acme of egotism :—

> "Sennacherib, the great King, the powerful King, the King of Assyria, the unrivalled, the pious monarch, the worshipper of the great gods. The protector of the just; the lover of the righteous. The noble warrior, the valiant hero, the first of all the Kings, the great punisher of unbelievers who are breakers of the holy festivals. Ashur, the great lord, has given me an unrivalled monarchy. Over all princes he has raised triumphantly my arms.
>
> "In the beginning of my reign I defeated Marduk-Baladan, King of Babylonia, and his allies the Elamites in the plains near the city of Kish. In the midst of that battle he quitted his camp and fled alone: he escaped to the city Gutzumman; he got into the marshes full of reeds and rushes, and so saved his life.
>
> "The chariots, waggons, horses, mules, camels, and dromedaries which in the midst of the battle he had abandoned were captured by my hands.
>
> "I entered rejoicing into his palace in the city of Babylon: I broke open his royal treasury: gold and silver; vessels of gold and silver: precious stones of every kind, goods, valuables, and much royal treasure. His wife, the men and women of his palace, the noblemen, and those ranked first among all his men of trust, and who were clothed with the chief authority in the palace, I carried off, and I counted them as a spoil.
>
> "I marched after him to the city of Gutzumman, and I sent off my soldiers to search through the marshes and reeds.
>
> "Five days they moved about rapidly, but his hiding-place was not discovered.
>
> "In the power of Ashur, my lord, eighty-nine large cities and

[1] Vol. I., p. 23.



B. M., Case H.

Fig. 130.—Annals of Sennacherib.

royal dwellings in the land of Chaldæa and eight hundred and twenty small towns in their neighbourhood I assaulted, captured, and carried off their spoils."

The following extracts will serve as an insight into the character of Sennacherib. In his second expedition he proceeded towards the country of the Kassi and Yatsubi-galla, that had never been subject to the Assyrian kings, and therefore had done him no harm, and yet let us see how he treats them :—

"Through thick forests and in the hilly districts I rode on horseback, for I had left my two-horse chariot in the plains below. But in dangerous places I alighted on my feet and clambered like a mountain goat.

"The city of Beth-Kilamzakh, their great city, I attacked and took. The inhabitants, small and great, horses, mules, asses, oxen, and sheep, I carried off from it, and distributed them as a spoil.

"Their smaller towns without number I overthrew and reduced them to heaps of rubbish. A vast building which was their hall of assembly I burnt with fire and left it in ruins."

Sennacherib here relates his adventures as though they were something for future generations to admire, whereas we can only look upon his climbing these mountains with his army to attack an inoffensive people, as a vile act to satiate his greed for robbery and murder. Bad, however, as this was, the next few lines tell us of something worse :—

"Then I turned round the front of my chariot, and I took the road to the land of Illipi. Before me Isparbaru, their King, abandoned his strong cities and his treasuries and fled to a distance.

"All his broad country I swept like a mighty whirlwind. The city of Marupishti and the city of Akkuda, his royal residences, and thirty-four great cities, with numberless smaller towns in their neighbourhood, I ravaged, destroyed, and burnt them with fire. I cut down their woods; over their corn fields I sowed thistles. In every direction I left the land of Illipi a desert. The inhabitants, small and great, male and female, horses, mules, asses, oxen, and sheep beyond number I carried off and sent them away until none were left."

I beg my readers to notice that this man who styles himself a "pious monarch, the protector of the just, the lover of

the righteous," turns a fruitful land into "a desert," sows corn-fields with thistles, and sends to slavery and wretchedness a mass of people who had never done him the slightest wrong.

Now let us see how he treated these people when in slavery. On the same cylinder he tells us of the splendid palace which he erected, and says:—

> "Then I, Sennacherib, King of Assyria, by command of the gods resolved in my mind to complete this work, and I brought my heart to it. Men of Chaldæa, Aram, Manna, Kue, and Cilicia, who had not bowed down to my yoke, I brought away as captives, and I compelled them to make bricks.
>
> "In baskets made of reeds which I cut in the land of Chaldæa, I made the foreign workmen bring their appointed tale of bricks in order to complete this work."

How much this reads like the orders issued by Menephtah, the Pharaoh of the Exodus! It must be remembered that no difference was made in consequence of the rank these slaves had held in their own countries. Princes and nobles, who had enjoyed comfortable homes and many luxuries, were chained to men of the lowest grades, and treated with the same cruelty; indeed, the Assyrian kings seemed to delight in treating royal prisoners with even more barbarity than the rest of the captives, as I shall presently show.

I must now notice the most interesting part of this story, which relates to Sennacherib's

Siege of Jerusalem.

In the Biblical account we find it stated that "*Hezekiah rebelled against the king of Assyria, and served him not.*" This statement is in the preface to the story giving an epitome of the chief events of his reign; and as the siege took place at nearly the end of it, we are led to presume that Hezekiah, through the whole of his reign, refused to pay tribute to the Kings of Assyria, and there seems every probability that Sargon, in his fourteenth year, threatened him with an invasion to compel

him to do so. But as we have seen that he did not come to Jerusalem, in accordance with the Divine promise communicated through Isaiah to Hezekiah during his sickness, we must therefore look for other reasons besides the non-payment of tribute by Hezekiah which led Sennacherib to invade Judah. The King of Ekron, Padi, had submitted to the King of Assyria, which greatly offended his priests and princes, who bound him with chains and delivered him to Hezekiah, his suzerain as King of Judah. Hezekiah received him, and kept him in confinement in Jerusalem, which led to Sennacherib's besieging and taking of Ekron.

These circumstances are related on the Taylor Cylinder and other monuments, of which there are several translations, but I will give that of Mr. George Smith in his "*History of Sennacherib*," written a short time before his death in 1876. Like the other inscriptions, it is supposed to be in Sennacherib's own words:—

> "The priests, princes, and people of Ekron, who Padi, their King, faithful [and steadfast] to Assyria, in bonds of iron placed, and to Hezekiah of Judah gave him [as an enemy]. For the evil they did their hearts feared. The Kings of Egypt, and the archers and chariots and horses of the King of Meroë, a force without number, gathered and came to their help. In the vicinity of Eltekah [before me the lines were placed, and they urged on their soldiers in the service of Assur, my lord] with them I fought, and I accomplished their overthrow. The charioteers and sons of the Kings of Egypt and the charioteers of the King of Meroë alive, in the midst of the battle, my hand captured. Eltekah and Timnah I besieged, I captured, I carried off their spoil.
>
> "To Ekron I approached. The priests and princes who the rebellion had made [with the sword] I slew [and in heaps over the whole city I threw down their corpses]. The sons of the city doing this [and the revilers] into slavery I gave. The rest of them not making rebellion and defiance, who of their section were not, their innocence I proclaimed. Padi, their King, from the midst of Jerusalem I brought out, and on the throne of dominion over them I seated, and tribute to my dominion I fixed upon him.
>
> "And Hezekiah of Judah, who did not submit to my yoke, forty-six of his strong cities, fortresses, and small cities which were round them, which were without number, with the marching of a host and

surrounding of a multitude, attack of ranks, force of battering-rams, mining (?) [and missiles] I besieged. I captured two hundred thousand one hundred and fifty people, small and great, male and female. Horses, mules (?), asses, camels, oxen, and sheep, which were without number, from the midst of them I brought out and as spoil I counted."

I beg my readers to notice how this agrees with the passage in 2 Kings xviii. 13: "*Now in the fourteenth year of king Hezekiah did Sennacherib king of Assyria come up against all the fenced cities of Judah and took them.*"

I have before explained that this was in Hezekiah's *twenty-sixth* year; but here we have the Assyrian monuments and the Biblical narrative in perfect harmony in reference to the taking of all the important cities and fortresses of Judah by Sennacherib. The narrative in 2 Kings xviii. continues thus: "*And Hezekiah king of Judah sent to the king of Assyria to Lachish, saying, I have offended; return from me; that which thou puttest on me will I bear. And the king of Assyria appointed unto Hezekiah king of Judah three hundred talents of silver and thirty talents of gold. And Hezekiah gave him all the silver that was found in the house of the Lord, and in the treasures of the king's house. At that time did Hezekiah cut off the gold from the doors of the temple of the Lord, and from the pillars which Hezekiah king of Judah had overlaid, and gave it to the king of Assyria. And the king of Assyria sent Tartan and Rabsaris and Rabshakeh from Lachish with a great host against Jerusalem . . . And when they were come up they came and stood by the conduit of the upper pool, which is in the highway of the fuller's field.*"

Let us now proceed with the Assyrian king's story, and see how it agrees with the above:—

"Him (Hezekiah) like a caged bird within Jerusalem, his royal city, I had made; towers round him I raised; and the exit of the great gate of the city I turned, and he was conquered.

"His cities which I spoiled from the midst of his country I

detached, to Metinti King of Ashdod, Padi King of Ekron, and Zillibel King of Gaza I gave, and reduced his country.

"Beside the former taxes, their continual gift, the tribute [due to my dominion] I added and fixed upon them. He (Hezekiah) fear of the might of my dominion overwhelmed him; and the Urbi and his good soldiers, whom to [be preserved within] Jerusalem he had caused to enter, and they inclined to submission, with thirty talents of gold, eight hundred talents of silver [precious carbuncles (?)], daggassi, great stones, couches of ivory (?), elevated thrones of ivory, skins of buffaloes, horns of buffaloes, isdan, izku, everything, a great treasure, and his daughters, the eunuchs of his palace, male and female musicians, to the midst of Nineveh, the city of my dominion, after me he sent. To give tribute [and make submission] he sent his messenger."

It is most probable that when Sennacherib was invading the cities of Judah he surrounded Jerusalem with part of his army, and, as he states on his inscription, kept Hezekiah shut up "like a caged bird" in Jerusalem, preventing him from sending any forces to assist the towns which the Assyrian king was besieging. This blockade, together with the dreadful news he received from Lachish, where his officers were being flayed alive,[1] prompted Hezekiah to send envoys to Sennacherib to offer to pay any tribute he might demand. The wily king pretended to accept the submission, and ordered the tribute to be sent to Nineveh. From the Biblical text and from the monuments, it would seem that Hezekiah sent even more than was demanded of him in money, and added many costly gifts. Sennacherib had demanded thirty talents of gold and three hundred talents of silver, but on the monuments it is stated that Hezekiah sent thirty talents of gold and eight hundred talents of silver. As we find that he gave all the silver found in the house of the Lord, it might be that he sent as much as eight hundred talents; or it might be that Sennacherib estimated the silver by the Babylonian talent, which was lighter than the Palestinian in the ratio of eight to three. I am inclined, however, to think that it is an exaggeration of

[1] Fig. 134.

the boastful king, some of whose statements must have been direct falsehoods. For instance, it is not at all likely that Hezekiah would have sent his daughters with the tribute to endure the horrors of Assyrian slavery. Such a thing would not at all comport with his character. Nothing short of their being ruthlessly dragged from him upon the sacking of the city (had such a thing happened) could have placed these princesses in such a deplorable condition.

All Hezekiah's gifts were of no avail. Sennacherib had made up his mind to possess Jerusalem, and therefore though, as Josephus says, "he gave his security upon oath to the ambassadors that he would do him no harm," he utterly broke his pledges, and sent Rabshakeh to demand the surrender of the city, which we know he did with much arrogance and blasphemy. Poor Hezekiah had now good reason to be cast down. He had utterly impoverished himself and his city to propitiate the tyrant king, and now he finds himself in a worse position than ever. But he takes the right course, for he goes to his God for help, and immediately Isaiah is instructed to assure him of the Divine assistance. Strengthened by the prophet's assurance, the king heeds not the threats of Sennacherib, conveyed so arrogantly by his messengers; they therefore return discomfited to their master, who had now moved on from Lachish to Libnah. Both these towns, it may be remembered, had been taken by Joshua shortly after the battle of Beth-horon, and were probably situated to the south-west of Jerusalem. Sennacherib had received intelligence that Tirhakah, King of Ethiopia, had raised a large army to fight against him, and it was to meet this formidable foe that he was advancing when Rabshakeh returned to him with the report that his mission to Hezekiah had failed in its expected purpose.

By Ethiopia is meant the Egyptian king of the Cushite or Ethiopian Dynasty, which was the twenty-fifth.

The Assyrian king thereupon sends messengers to Hezekiah with an autograph letter from himself, repeating the same arguments as those used by Rabshakeh, the words of which were: "*Let not thy God in whom thou trustest deceive thee, saying, Jerusalem shall not be delivered into the hand of the king of Assyria. Behold, thou hast heard what the kings of Assyria have done to all lands, by destroying them utterly: and shalt thou be delivered? Have the gods of the nations delivered them which my fathers destroyed, as Gozan, and Haran, and Rezeph, and the children of Eden which were in Telassar? Where is the king of Hamath, and the king of Arpad, and the king of the city of Sepharvaim, of Hena, and Ivvah?*" (R.V.)[1]

In this letter the same towns are named, and the king speaks of them as having been destroyed by his father. Doubtless they are thus brought forward to incite in Hezekiah's mind a great amount of fear, because the butchery practised and the cruelties inflicted upon the inhabitants of those towns were of the most shocking kind, which would be well known to the Jewish king.

Arpad, a stronghold of the Syrians, near to Damascus, had been besieged by Tiglath-Pileser forty years before the invasion of Palestine. He met with such an obstinate resistance that the siege lasted a year, but it was at last taken, as were also Damascus and other Syrian cities of which I have already given an account. Hamath was the principal city of Upper Syria, from the time of the Exodus to that of the prophet Amos. It was situated in the valley of Orontes, and commanded the whole of the valley. The people were probably closely akin to the Hittites, on whom they bordered, and with whom they were generally in alliance.

The Hamathites were evidently under the rule of Solomon, for he is said to have built three cities in Hamath;[2] but after his death they regained their independence, for the

[1] 2 Kings xix. 10 *et seq.* [2] 2 Chron. viii. 4.

Assyrian inscriptions of the time of Ahab speak of them as a separate Power in alliance with the Syrians of Damascus, the Hittites, and Phœnicians. Afterwards they were subdued by the Assyrians, but in Sargon's reign a man named Ilu-bihid, not related to the royal family of Hamath, seated himself on the throne of that kingdom, and, proposing to deliver the country from the Assyrians, led the cities of Arpad, Damascus, and Samaria into revolt. Sargon thereupon advanced with a powerful army, and on its approach Ilu-bihid threw himself into the city of Karkar, where he was besieged and captured by the Assyrians. Sargon most cruelly flayed him alive, burnt the city with fire, and, as I have before said, butchered the inhabitants with barbarous ferocity. Afterwards he colonised the country with 4,300 Assyrians.

These events happened almost under the very eyes of Hezekiah. We can quite understand, therefore, that both Sennacherib and Rabshakeh mentioned them to inspire terror in the hearts of the king and his people.

The other cities seem to have been in Babylonia. Let me call special attention to this incidental confirmation of the Biblical narrative. Sennacherib asks, "*Have the gods of the nations delivered them which my fathers have destroyed?*" And the monuments tell us that Sargon, his father, and Tiglath-Pileser conquered these cities. Such incidental harmonies between the Scriptures and the monuments are, to my mind, even more conclusive of their mutual accuracy than direct statements.

The succeeding part of the Biblical narrative is exceedingly interesting. It says that Hezekiah received the letter and read it. He did not, however, answer it at once; but took it with him into the Temple, and there in the holy place spread it before the Lord.

He was bowed down with sorrow, but not crushed. He had found in God in former times a powerful Friend; and,

therefore, in the midst of his deep affliction, he pours out his whole heart before the mercy-seat.

There is something very touching and simple in his spreading out the letter "*before the Lord*"—it seems so like the act of a child going to a father in a time of his sore trouble; and his prayer is still more touching, whilst it is also a sublime specimen of adoration and intercession. I transcribe the words: "*O Lord, the God of Israel, that dwellest between the cherubim, Thou art the God, even Thou alone of all the kingdoms of the earth; Thou hast made heaven and earth. Incline Thine ear, O Lord, and hear; open Thine eyes, O Lord, and see; and hear the words of Sennacherib, wherewith he hath sent him to reproach the living God. Of a truth, Lord, the kings of Assyria have laid waste the nations and their lands, and have cast their gods into the fire; for they were no gods, but the work of men's hands, wood and stone; therefore they have destroyed them. Now, therefore, O Lord our God, save Thou us, I beseech Thee, out of his hand, that all the kingdoms of the earth may know that Thou art the Lord God, even Thou only.*" (2 Kings xix. 15 *et seq.* R.V.)

Scarcely had he finished his prayer, when a reply came through Isaiah, his trusted counsellor and friend. It is probable that Isaiah had advised Hezekiah to act as he did, and that he suffered Hezekiah to go quite alone into the Temple to pray, while, at the same time, he retired to his own house, also to hold secret communion with God.

There he personally received a Divine message, which he sent to Hezekiah, couched in language so poetic and so grand, and also so stamped with the mark of Isaiah, that had his name not been attached to it, we should have known it to be his composition.

It is not at all likely that the messenger repeated the words of Isaiah; but it is most probable that the prophet wrote them in the form of a letter to Hezekiah, that it might

be kept in the archives with Sennacherib's letter. The prophet sublimely opens with the assurance to Hezekiah that his message was received directly from God in answer to his prayer, which I must quote: "*Thus saith the Lord, the God of Israel, Whereas thou hast prayed to Me against Sennacherib king of Assyria, I have heard thee. This is the word which the Lord hath spoken concerning him: The virgin daughter of Zion hath despised thee, and laughed thee to scorn; the daughter of Jerusalem hath shaken her head at thee. Whom hast thou reproached and blasphemed? and against whom hast thou exalted thy voice and lifted up thine eyes on high? even against the Holy One of Israel. By thy messengers thou hast reproached the Lord, and hast said, With the multitude of my chariots am I come up to the height of the mountains, to the innermost parts of Lebanon, and I will cut down the tall cedars thereof, and the choice fir-trees thereof; and I will enter into his farthest lodging place, the forest of his fruitful field.*" (Chap. xix. 20 *et seq.* R.V.)

Then a little further the message is addressed to Sennacherib in these dreadful words: "*I know thy sitting down and thy going out and thy coming in, and thy raging against Me. Because of thy raging against Me, and for that thine arrogancy is come up into Mine ears, therefore will I put My hook in thy nose, and My bridle in thy lips, and I will turn thee back by the way by which thou camest.*" (Verses 27, 28. R.V.)

Finally, an encouraging assurance is given to Hezekiah and his people: "*Therefore, thus saith the Lord concerning the king of Assyria, He shall not come into this city, nor shoot an arrow there, nor come before it with shield, nor cast a mount against it. By the way that he came, by the same shall he return, and he shall not come into this city, saith the Lord. For I will defend this city to save it, for Mine own sake, and or My servant David's sake.*" (Verses 32 *et seq.* R.V.)

The remarkable statement, "*I will put My hook in thy*

nose, and My bridle in thy lips," would be well understood by the Assyrians; for it was one of their abominable cruelties to put hooks or rings through the lips of distinguished prisoners, with a cord or chain attached, by which they were dragged into the presence of the king. (Fig. 131.)

It is not recorded what message Hezekiah sent back to Sennacherib. I think it very probable that he forwarded



Fig. 131.—Cruelties to Distinguished Prisoners.

him a copy of Isaiah's letter, because a large portion was addressed to the Assyrian king, who was not, however, given much time to consider it, for the narrative states that on that very night the angel of the Lord went forth and smote in the camp of the Assyrians 185,000 men. Sennacherib and some of his army were spared, in order that they might see their utter inability to stand before the God of Israel whom they had so blasphemed.

It is very probable that the men were struck down with a severe pestilence, but of what kind it would be useless to

conjecture. Byron's description of this event is one of his grandest conceptions :—

"The Assyrian came down like a wolf on the fold,
And his cohorts were gleaming[1] in purple and gold;
Like[2] the leaves of the forest when summer is green,
That host with their banners at sunset were seen:
Like the leaves of the forest when autumn hath blown,
That host on the morrow lay wither'd and strown.
For the Angel[3] of Death spread his wings on the blast,[4]
And breathed in the face of the foe as he pass'd;
And the eyes of the sleepers wax'd deadly and chill,
And their hearts but once heaved and for ever grew[5] still!
And there lay the steed,[6] with the nostril all wide,
Though through it there rolled not the breath of his pride.
And the tents were all silent, the banners alone,
The lances uplifted,[7] the trumpet unblown.
And the might of the Gentile, unsmote by the sword,
Hath melted[8] like snow in the glance of the Lord!"

The footnotes will show that Byron has in these lines manifested no ordinary acquaintance with the Biblical text.

Some ancient and modern commentators consider that Psalm lxxvi. was written to celebrate this event. I must say that I am strongly in favour of their opinion; and perhaps my readers, after carefully reading that beautiful Psalm, will think the same. The words are, in the Revised Version :—

"In Judah is God known:
His name is great in Israel.
In Salem also is His tabernacle,
And His dwelling-place in Zion.
There brake He the arrows of the bow,
The shield, and the sword, and the battle. Selah.
Glorious art Thou, and excellent from the mountains of prey.
The stout-hearted are spoiled: they have slept their sleep;
And none of the men of might have found their hands.
At Thy rebuke, O God of Jacob,
Both chariot and horse are cast into a dead sleep.

[1] Ezek. xxiii. 12, 14.
[2] Isa. x. 34.
[3] 2 Chron. xxxii. 21; Isa. xxxvii. 36.
[4] Isa. xxxvii. 7.
[5] Ps. lxxvi. 5, 8.
[6] Ps. lxxvi. 6.
[7] Ps. xlvi. 9.
[8] Ps. xlvi. 6.

Thou, even Thou, art to be feared;
And who may stand in Thy sight when once Thou art angry?
Thou didst cause sentence to be heard from heaven:
The earth feared and was still,
When God arose to judgment,
To save all the meek of the earth. Selah.
Surely the wrath of man shall praise Thee:
The residue of wrath shalt Thou gird upon Thee.
Vow and pay unto the Lord your God:
Let all that be round about Him bring presents unto Him that ought to be feared.
He shall cut off the spirit of princes:
He is terrible to the kings of the earth."

The Assyrian monuments are silent in reference to this calamity; for, like the Egyptians, they did not record their defeats, and often greatly exaggerated their victories. The king at once retreated with the remainder of his men to Nineveh, and never again invaded Judah, as the text implies when it says, "*He returned and dwelt at Nineveh*"—that is, he remained there as far as Judah was concerned, which statement is confirmed by the monuments, though they record several other expeditions made by him in different directions. It was twenty years afterwards that he was murdered by two of his sons; this also is recorded on the monuments.

I must now go back to the taking of Lachish, which would have interrupted the story if given sooner; and I also introduce it here in order that I may give copies of several interesting monuments in the British Museum. Lachish was one of the towns of the Amorites taken by Joshua immediately after the fall of Libnah, and was one of the towns fortified and garrisoned by Rehoboam after the revolt of the northern kingdom. Amaziah, King of Judah, fled to Lachish when a conspiracy arose against him in Jerusalem; but he was followed and slain there.

Layard, in his second expedition to Nineveh, discovered a series of slabs in Sennacherib's palace, in reference to this

siege of Lachish, which are most interesting, and of immense value. They will be found on the basement-floor of the British Museum, and the following engravings of them are copies from Layard's "*Monuments of Nineveh*," and the description is partly that of Layard, in his "*Nineveh and*



B. M 21

Fig. 132.—Assyrian Archers and Slingers Attacking Lachish.

Babylon," but verified and added to by myself from a study of the slabs. Fig. 132 represents a body of archers and slingers advancing to attack the city. Fig. 133 is a view of the city upon the top of a hill, which is evidently well fortified with double walls, the numerous towers of which are crowded with warriors repelling the attacks of their invaders with arrows, javelins, and stones.

The Assyrians have thrown up ten mounds formed of

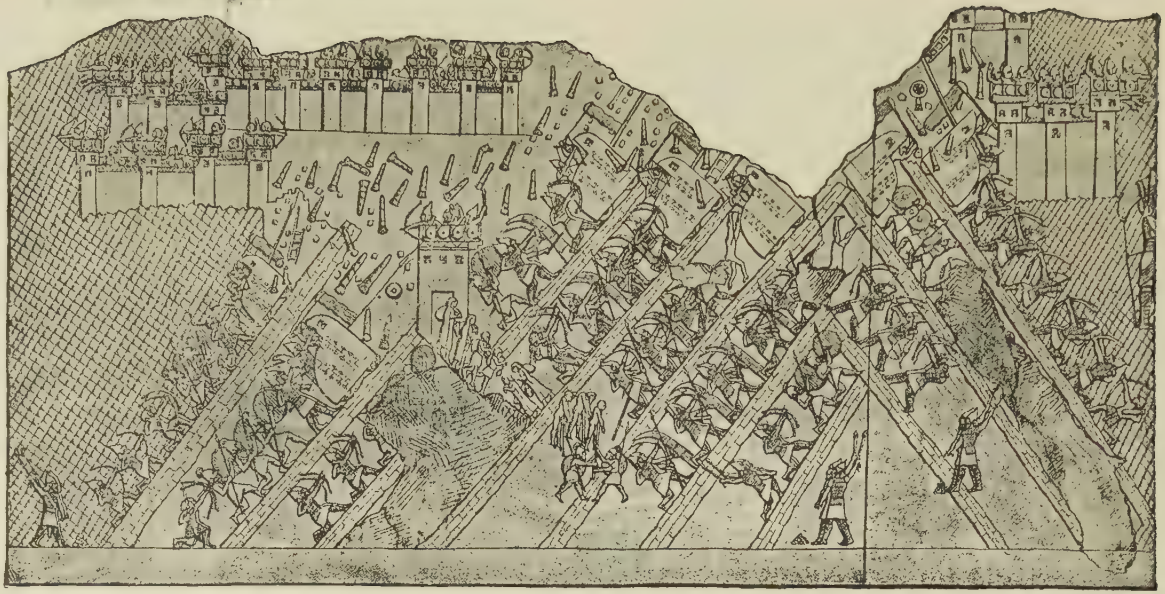
bricks, earth, and branches of trees, in order to approach the city with their weapons and battering-rams, no less than seven of which engines are being used to break down the walls. Indeed, the whole power of the "great king" seems to have been called forth to take this strong city. In no other sculpture, Layard says, are so many armed warriors seen drawn up in array before a besieged city.

The laws of perspective were so little known or observed by the Assyrians that some of the soldiers seem to be in an almost horizontal position; still there is much life and vigour in the whole picture, which tells its story so well that we can learn from it exactly the *modus operandi* of an Assyrian siege.

In the first ranks the archers are kneeling on one knee, discharging their arrows. Some carry a circular shield to defend their persons; whilst others go in pairs, the one holding in front a large shield, which covers them both entirely. Others, again, are without any shield at all. Torches are being thrown from the walls to set the battering-rams on fire, which were generally housed in wood-work for lightness in moving.

On these battering-rams are archers discharging their arrows, and men with large ladles pouring water upon the flaming torches. This water must have been carried up to a cistern on the battering-ram, of which I have shown another drawing when describing the Nimroud Gallery. It is a very odd process, for the men are throwing the water behind them, apparently quite unconscious as to where it may fall.

The battering-rams were very large engines worked from the inside, and their towers were often made fifty feet high; yet the soldiers are represented nearly as tall as the top of the structure. These strange anomalies in perspective and proportion are, as I before said, of great advantage, for many more figures are in this way got into the picture. Scaling-ladders are seen in every direction, some of them broken.



B. M. 23 & 24.

Fig. 133.—The Siege of Lachish.

The slingers, it will be noticed, are in the rear, for these men could throw a stone with great force and precision, and it will be seen, too, that they stand before a heap of stones piled up just as our artillerymen would pile their cannon-balls.

In the centre at the bottom three men are being impaled, that is, stuck upon sharp stakes whilst alive. (See Fig. 128.) The men thus treated were often of high rank, and this horrible cruelty was practised to intimidate the townspeople by showing them what they might expect if they did not capitulate.

Part of the city is already taken, for from an advanced tower or fort there is issuing a procession of captives reaching to the presence of Sennacherib himself, who is seated on his throne at a sufficient distance from the town to be safe from the darts and stones.

In the next picture (Fig. 134) more will be seen of this procession. The vanquished people are distinguished from the conquerors by their dress. Some of the captives have a kind of turban with one end hanging down to the shoulder, not unlike that worn by the modern Arabs of the Hedjaz. Others have no head-dress, and short hair and beards. Their garments consist either of a robe reaching to the ankles, or of a tunic scarcely falling lower than the thigh, and confined at the waist by a girdle. The latter appears to be the dress of the fighting men. The women wear long dresses, with an outer garment thrown, like the veil of modern Eastern ladies, over the back of the head. The first figure in this picture is one of these women. Then follows a cart drawn by oxen, with two women and two children. The mother is kissing her baby boy, perhaps for the last time, as the cruel sufferings of captivity are before them. Perhaps it is the father walking behind, with a present on his shoulder to propitiate the king. A grim Assyrian soldier follows him ;

then two more Jews and their wives, one carrying her child upon her shoulders, the other leading it by her side. These



B. M. 25.

Fig. 134.—Carrying off and Flaying Alive Prisoners.

are followed by an armed Assyrian soldier, and by four others carrying spoils and a throne, taken probably from the governor's palace, the chariot or car of whom the last group on that line are dragging along by hand.

In the next line we have two bareheaded Jews, followed

by an Assyrian soldier; then two men stripped and bound, in order to undergo the most awful and most excruciating torture of being flayed alive. These may be the governor of the town and his lieutenant, for it was, as I have several times mentioned, the practice of the Assyrian kings to treat the highest in rank with the greatest ignominy. In this case, as in others that I have quoted, these poor fellows had done no wrong to this cruel king, but had simply defended their town from its ruthless invaders.

A father with his two children follow; then the tablet is broken, and next are seen two women, evidently followed by their two daughters. Then another cart with a boy and girl upon it, followed by some high Jewish official, his rank being indicated by his being taller than the rest. Lastly, a camel laden with tribute or booty is led by two young men.

The fruitfulness of the country is shown by the vines and palm-trees through which the people are passing, but very little of this remained after the departure of the invaders, for on the Taylor cylinder, when speaking of another city, Sennacherib boasts of leaving the country a desert :—

> "I besieged, I captured, I pulled down, I destroyed, in the fire I burned, and their plantations I trampled on. Over their fields flames of fire I spread. Ellipi, through its whole extent, a desert I caused to be."

In our next picture (Fig. 135) we see the king himself. His face upon the slab is injured, but we are able to restore it from other sculptures. He is seated upon a throne which stands upon an elevated platform. Its arms and sides are supported by three rows of figures, one above the other. The wood or ivory is richly carved or encased in embossed metal, and the legs end in pine-shaped ornaments, probably of bronze. Over the high back is thrown an embroidered cloth, doubtless of some rare and beautiful material.

The king's feet rest upon a high footstool of elegant form,



B. M. 27, 28, 29.

Fig. 135.—Sennacherib Receiving Prisoners and Spoils.

fashioned like the throne and cased with embossed metal, the legs ending in lions' paws. Behind the king are two attendant eunuchs raising fans above his head and holding embroidered napkins.

The monarch himself is gorgeously attired in long, loose robes, richly ornamented and edged with tassels and fringes. In his right hand he raises two arrows, and his left rests upon a bow—an attitude probably denoting triumph over his enemies, in which he is usually portrayed when receiving prisoners after a victory.

The haughty monarch is receiving the chiefs of the conquered nation, who, bareheaded, crouch and kneel humbly before him. They are brought into the royal presence by the general of the Assyrian forces—perhaps it might have been the Rabshakeh or chief captain himself—clothed in embroidered robes, and wearing on his head a fillet adorned with rosettes and long tasselled bands. Next to the kneeling figures are other Jews in supplicatory attitudes, and two women with a child bring up the rear. Behind the king is the royal tent; and at the bottom of the picture, on the right hand, his chariot is waiting for him; an attendant, on foot, is carrying the parasol—the emblem of royalty. His horse, richly caparisoned, is being led by an armed soldier; and, further in front, two men are being put to death in the very presence of the king. One is partly obliterated: and a soldier is holding the other by the hair whilst he is plunging a dagger into his breast. Above the heads of the officers in front of the king is an inscription, of which Mr. George Smith gives this translation:—

> "Sennacherib, King of Nations, King of Assyria, on an elevated throne sat, and the spoil of Lachish before him came."

The small inscription over the tent is—

> "Tent of Sennacherib, King of Assyria."

Fig. 136 is an enlarged representation of Sennacherib seated upon his throne before Lachish.

On the last relief is the ground-plan of a castle, or of a fortified camp, containing tents and houses. Within the walls is seen a fire-altar, with two beardless priests, wearing high conical caps, standing before it. In front of the altar, on which burns the sacred flame, is a table bearing various sacrificial objects, and beyond it two sacred chariots. The horses have been taken out, and the yokes rest upon stands. Each chariot carries a lofty pole surmounted by a globe, and long tassels or streamers.



B. M. 28.
Fig. 136.—Sennacherib before Lachish.

With regard to the discovery of these five slabs, Layard says[1]:—

"The value of this discovery can scarcely be overrated. Whilst we have thus the representation of an event recorded in the Old Testament—of which, consequently, these bas-reliefs furnish a most interesting and important illustration—they serve, to a certain extent, to test the accuracy of the interpretation of the cuneiform inscriptions, and to remove any doubt that might still exist as to the identification of the king who built the palace on the mound of Kouyunjik with the Sennacherib of Scripture. Had these bas-reliefs been the only remains dug up from the ruins of Nineveh, the labour of the explorer would have been amply rewarded, and the sum expended by the nation on the excavations more than justified. They furnish, with the inscriptions which they illustrate, and which are also now deposited in the national collection, the most valuable contemporary historical record possessed by any

[1] "*Nineveh and Babylon*," p. 50.

museum in the world. They may be said to be the actual manuscript caused to be written or carved by the principal actor in the events which it relates."

"Who would have believed it probable or possible, before these discoveries were made, that beneath the heap of earth and rubbish which marked the site of Nineveh, there would be found the history of the wars between Hezekiah and Sennacherib, written at the very time when they took place by Sennacherib himself, and confirming, even in minute details, the Biblical record? He who would have ventured to predict such a discovery would have been treated as a dreamer or an impostor. Had it been known that such a monument really existed, what sum would have been considered too great for the precious record?"

We must now return to the Kouyunjik Gallery, and on the right hand of the door is another representation of Sennacherib taking a city and receiving the captives and spoils, which I will describe, though I have not room for a photograph of it. The slab is divided into three rows: the upper one represents the city, its position, and captives; the second, or middle, a great river—the Euphrates or Tigris; the lower, Sennacherib receiving the spoil. Let us examine the upper row first, which represents the town upon an island formed by two arms or canals of the river passing round it in an arched form. The water is easily distinguished by wavy lines and numerous fishes. On the further bank there is a marsh, as represented by seven bulrushes; and this, with the large river, might lead us to suppose that it was the taking of a Babylonian town during the war with Merodach-Baladan. The town has two rows of walls; the lower has seven tall crenellated square towers, with crenellated curtains between; and in the middle there is a square door, which an Assyrian, holding a large shield, is endeavouring to set on fire with a flaming brand.

The upper part of the city consists of six similar tall towers and curtains, with a square door on the right. One of the garrison is falling headlong from a tower on the left, whilst two others to the right seem to be holding up their hands in submission.



B. M.

Fig. 137.—Assyrian Fan and Bracelets.

The besiegers are on the left of the city, and the captives and spoil on the right. From their appearance we may suppose that some of the prisoners are men of rank, but they are handcuffed and beaten by a common soldier.

The central row is occupied with the river, in which there are 138 fishes, besides crabs and eels, but why the artist put crabs into fresh water it is difficult to understand. Perhaps he meant them for crayfish.

The bottom row is the most important and most in-

teresting, for Sennacherib is in his chariot on the left, wearing the royal head-dress I have before mentioned, with the cone at the top. On his arms are rich jewelled bracelets, and he is raising his left hand as if speaking. His charioteer is draped in a chequered garment with a fringe from the shoulder. His arms also are loaded with bracelets. Behind them stands a eunuch, but not holding the handsome parasol, which is fixed in the chariot. Of these bracelets, which were works of art, I give a few representations, with the fan of feathers so often seen behind the king. (Fig. 137).



B. M.

Fig. 138.—Assyrian Royal Horses.

From the reins we learn that there were two horses, but only one is seen ; the other is supposed to be concealed by its companion. The royal horses were splendidly caparisoned. (Fig. 138.)

Behind the chariot is a cortége of officials, one of whom is leading the king's horse. Before the chariot are two archers and a file of soldiers with pointed helmets and mail breastplates. Some of them are not carrying weapons, but are placing their left hands on their raised right hands, which was a position of respect. Then we have a eunuch writing down an account of the slain, and of the booty, some of which we see to the left by the palm-trees, consisting of a bundle of spears, a couch, a two-handled caldron, a large goblet, &c.

Behind another palm-tree there is an Assyrian soldier, armed, who is holding in his right hand a head by the hair, and with his left is seizing a prisoner by the beard. This captive and the one next him are also of high rank, for they are wearing a kind of diademed fillet and a belted and fringed

tunic. A little further on are two other captives, similarly dressed, handcuffed together.

A number of monuments contain accounts of the magnificent palaces Sennacherib built at Nineveh, of which the following is a specimen on the "Taylor Cylinder," col. vi.[1]:—

> "In those days when the palace in the midst of the city of Nineveh for the glory of my kingdom I had finished to the admiration of all men, and completely I had filled it. Bit-Kutalli, which for the custody of carriages, the stabling of horses, and the laying up of baggage was used. The kings going before me, my fathers, its mound had not made; its site was small, and not pleasant was its construction.
>
> "From ancient days its foundation had decayed; its cement had mouldered, and its roof had fallen. That palace, the whole of it, I destroyed; much earth from the midst I raised; and the vicinity of the city within the enclosure I took, and unto it I added. The site of the former palace I left, and with the earth I raised, which from the bed of the river I took, the mound I filled. Two hundred tipki in height I raised its head. In a prosperous month, on a favourable day, on that mound, by the skill of my heart, a palace of alabaster and cedar, in the style of the land of Hatti, and a palace great, the work of Assyria, which more than before greatly excelled in size and images (?), in the form of a man like the deeply wise spirits for the seat of my dominion, I built. Great planks of cedar, the growth of Hamanu the beautiful mountain, I placed over them. Doors of Liyari wood plated with shining bronze I fastened on, and hung in their gates in alabaster white, which in the land of Balada is seen, winged bulls and great colossi I had made, and right and left I placed. . . . Its mound greatly I enlarged; that palace from its foundation to its roof I built, I finished. Inscriptions written with my name in the midst of it I placed."

This is Sennacherib's statement. Now let us see what his sculptures tell us respecting this building of his palaces. In the same gallery of the British Museum as the slab I last described there are six large bas-reliefs descriptive of raising the mound and bringing the human-headed bulls for the adornment of the gateways. Nos. 51 and 52 represent the king superintending the making of a mound and the

[1] Smith's "*History of Sennacherib*," p. 151.

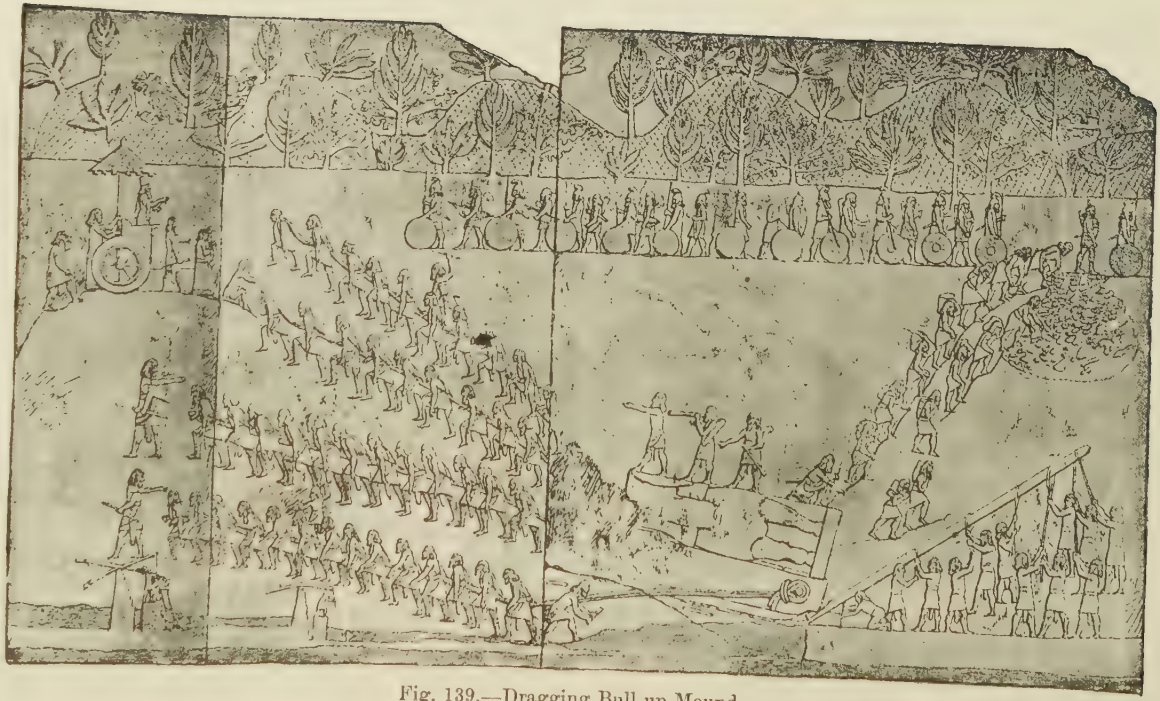


Fig. 139.—Dragging Bull up Mound. B. M. 51, 52.

dragging of a colossal bull up it. He is standing in a chariot that has been drawn to the top by hand. (Fig. 139.)

It will be noticed that the bull is on a sledge in the centre of the bottom part of the slab, and that four gangs of men are endeavouring to drag it up the mound with ropes. In order that they may the better pull at these ropes, smaller ones are fastened to them and passed over each man's shoulder. Behind these captives are taskmasters beating them most unmercifully, which illustrates the prophet Habakkuk's words[1]: *"Woe to him that buildeth a town with blood, and stablisheth a city by iniquity."*



B. M. 53.
Fig. 140.—Captives from Baladâa.

On the other side are other gangs of captives carrying up to the top of a mound loads of earth and stone. The inscription says that they are from Baladâa. Bonomi notices that the artist has most successfully conveyed a

[1] Hab ii. 12.

remarkable expression of fatigue in their attitudes and of age in their countenances and limbs. Fig. 140 is copied from this slab.

Isaiah describes such a scene in these words: "*Thou didst show them no mercy; upon the aged hast thou very heavily laid the yoke.*" (Chap. xlvii. 6. R.V.)



B. M. 76, &c.

Fig. 141.—Colossal Human-headed Bull.

No. 54 is the portion of the side of a wall representing part of the transport of a colossal bull. The bull itself is not represented, but only the four gangs hauling the double ropes up the mound; but they are in excellent preservation, and show clearly the captives and their taskmasters.

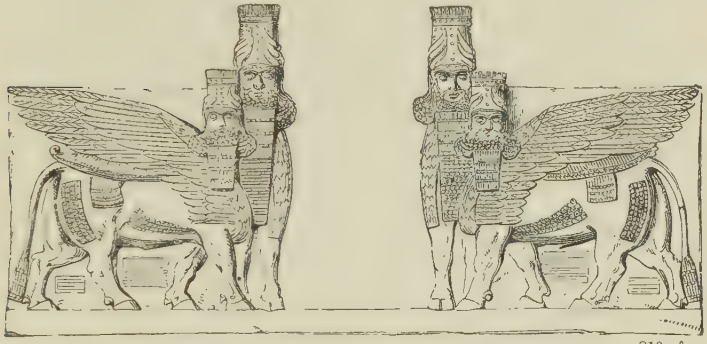
Nos. 55 and 56 represent the dragging into its place of another bull. The carts, with ropes, rollers, and other appliances, are clearly seen, as is the king, who stands in a similar hand-chariot as before. The reeds at the top of Slab 55

show that part of the country is a marsh. The artist has facetiously introduced amongst the reeds a sow with nine little pigs, also a male ibex and a fallow hind.

At the bottom of 56 the bull is seen upon a sledge, under which men are placing rollers, and others are lifting it behind with a large lever.

Above the king's head is the inscription :—

> "Sennacherib, King of multitudes, King of Assyria, had the bull and colossi, divinities which had been made in the land of the Baladâa for the palace of his lordship, which is within Nineveh, set up with joy."



B. M. 810, &c.

Fig. 142.—Entrance to an Assyrian Palace.

Of these colossal bulls we have several remarkable specimens. The two largest and best are placed at the entrance of the Egyptian Gallery. They are from Khorsabad, a few miles from Nineveh, are made of alabaster, each weighing ten tons, and are the two inner ones shown in Fig. 142. Doubtless they are symbolical figures, like the sphinxes—the human head signifying intellect; the body of the bull, strength; and the wings of an eagle, swiftness.

Or it might be that omniscience, omnipotence, and omnipresence are indicated. It will be noticed that they have five legs. I suppose the artist thought on approaching the palace the two fore-legs ought to be seen, and that when passing

through the gateway four should be visible. Our architects would smile at such a device being resorted to now, but the Assyrians did things very differently from ourselves.

Throughout the Museum there are several similar sculptures of lions and bulls. In the central saloon a bull (Fig. 141) is opposite a lion (Fig. 144). Fig. 142 shows how they were placed at a palace gateway, and Fig. 143 how they were arranged in the interior of a temple as restored by Layard.

Layard tells some interesting stories in reference to the excavation of these winged monsters at Nimroud. One morning[1] as he was returning to the mound he saw two Arabs of Abd-ur-rahman's tribe urging their mares to the top of their speed. "Hasten, O Bey," exclaimed one of the diggers, "for they have found Nimrod himself." "Wallah, it is wonderful, but it is true! We have seen him with our eyes. There is no god but one God." Then they galloped off without further words in the direction of their tents. On reaching the ruins, Layard goes on to say, "I descended into the new trench, and found the workmen, who had already seen me as I approached, standing near a heap of baskets and cloaks. Whilst Awad advanced and asked for a present to celebrate the occasion, the Arabs withdrew the screen they had hastily constructed, and disclosed an enormous human head sculptured in full out of the alabaster of the country.

"They had uncovered the upper part of a figure, the remainder of which was still buried in the earth. I saw at once that the head must belong to a winged lion or bull similar to those of Khorsabad and Persepolis. It was in admirable preservation. The expression was calm yet majestic, and the outline of the features showed a freedom and knowledge of art scarcely to be looked for in the works of so remote a period. (Fig. 144.)

"The cap had three horns, and, unlike that of the human-

[1] "*Nineveh and its Remains*," Vol. I., p. 65.

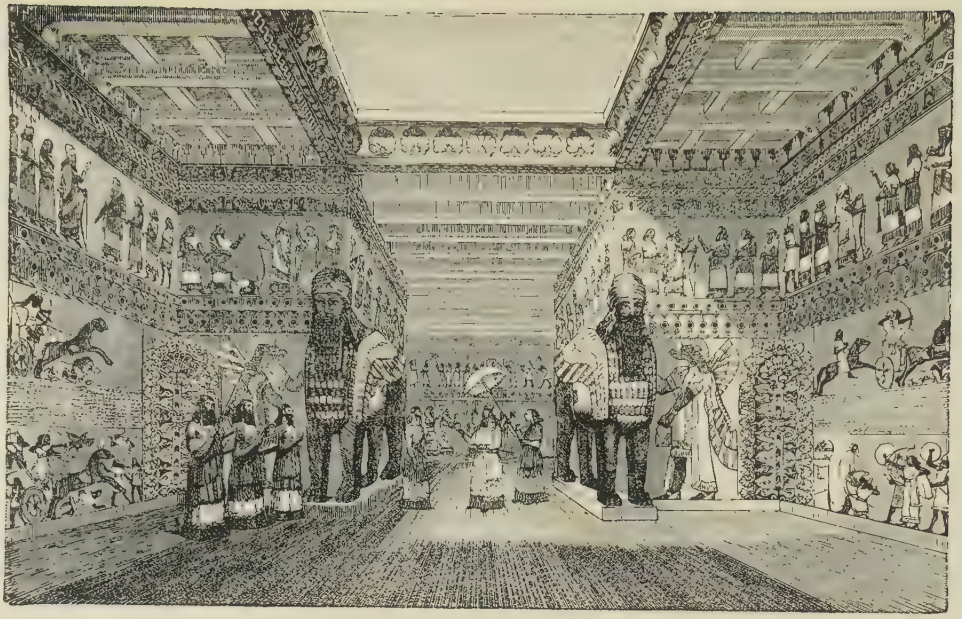


Fig. 143.—Interior of an Assyrian Temple.

headed bulls hitherto found in Assyria, was rounded and without ornament at the top.

"I was not surprised that the Arabs had been amazed and terrified at this apparition. It required no stretch of imagination to conjure up the most strange fancies. His



B. M. 77.

Fig. 144.—Head of Colossal Human-headed Lion.

gigantic head, blanched with age, thus rising from the bowels of the earth, might well have belonged to one of those fearful beings which are pictured in the traditions of the country as appearing to mortals, slowly ascending from the regions below.

"While I was superintending the removal of the earth which still clung to the sculpture, and giving directions for the continuation of the work, a noise of horsemen was heard,

and presently Abd-ur-rahman, followed by half his tribe, appeared on the edge of the trench. As soon as the two Arabs had reached the tents and published the wonders they had seen, everyone mounted his mare and rode to the mound to satisfy himself of the truth of these inconceivable reports.

"When they beheld the head, they all cried together, 'There is no god but God, and Mohammed is His Prophet!'

"It was some time before the sheikh could be prevailed upon to descend into the pit and convince himself that the image he saw was of stone. 'This is not the work of men's hands,' exclaimed he, 'but of those infidel giants of whom the Prophet—peace be with him!—has said that they were higher than the tallest date-tree; this is one of the idols which Noah—peace be with him!—cursed before the Flood.' In this opinion, the result of a careful examination, all the bystanders concurred."

Layard then ordered a trench to be cut due south, and, as he expected, found a corresponding head before nightfall, some twelve feet distant. Engaging two or three men to sleep near the sculptures, he returned to the village and celebrated the day's discoveries by a slaughter of sheep, of which all the Arabs near partook. Then he sent for some wandering musicians, and dances were kept up during the greater part of the night. The next day crowds of men, women, and children came to the trench to see the head.

But the Cadi called the Mufti and Ulema together to consult upon the unexpected occurrence, and they persuaded the Governor to forbid the continuance of the operations; and for the time poor Layard had to bear the disappointment. The after-success, however, proved that perseverance and tact eventually triumph over ignorance and fanaticism.

The head shown in our cut was that of a human-headed lion, which is now in the Central Saloon of the British Museum.

In reference to these sculptures, there is a beautiful

passage in Layard's "*Nineveh and its Remains*" which I must give in full. He says:—

"I used to contemplate for hours these mysterious emblems, and muse over their intent and history. What more noble forms could have ushered the people into the temples of their gods? What more sublime images could have been borrowed from Nature by men who sought, unaided by the light of revealed religion, to embody their conception of the wisdom, power, and ubiquity of a Supreme Being? They could find no better type of intellect and knowledge than the head of a man, of strength than the body of the lion, of ubiquity than the wings of a bird.

"These winged, human-headed lions were not idle creations—the offspring of mere fancy: their meaning was written upon them. They had awed and instructed races which flourished three thousand years ago. Through the portals which they guarded, kings, priests, and warriors had borne sacrifices to their altars, long before the wisdom of the East had penetrated to Greece, and had furnished its mythology with symbols long recognised by the Assyrian votaries. They may have been buried, and their existence may have been unknown, before the foundation of the Eternal City. For twenty-five centuries they had been hidden from the eye of man, and they now stood forth once more in their ancient majesty. But how changed was the scene around them! The luxury and civilisation of a mighty nation had given place to a few half-barbarous tribes. The wealth of temples and the riches of great cities had been succeeded by ruins and shapeless heaps of earth. Above the spacious hall in which they stood the plough had passed, and the corn now waved. Egypt has monuments no less ancient and no less wonderful, but they have stood forth for ages to testify of her early power and renown; whilst those before me had but now appeared to bear witness to the words of the prophet,

that once '*the Assyrian was a cedar in Lebanon, with fair branches, and with a shadowing shroud of an high stature, and his top was among the thick boughs . . . his height was exalted above all the trees of the field, and his boughs were multiplied, and his branches became long, because of the multitude of waters when he shot forth. All the fowls of heaven made their nests in the boughs, and under his branches did all the beasts of the fields bring forth their young, and under his shadow dwelt all great nations. Now is Nineveh a desolation, and dry like a wilderness, and flocks lie down in the midst of her; all the beasts of the nations, both the cormorant and bittern, lodge in the upper lintels of it: their voice sings in the windows, and desolation is in the thresholds.*'"[1]

Is there not a great moral lesson in the fulfilment of these prophecies? Can we wonder, after the horrible revelations of the monuments, that the utter annihilation of Assyria and its cities should have followed? Their kings and nobles lusted for wealth and power, and obtained both by the most abominable means, which brought down upon them the Divine wrath, of which they furnish a striking instance.

I will finish this chapter by giving a picture of Sennacherib's palace as restored by Layard, a large and beautifully coloured representation of which will be found in his "*Nineveh Monuments*," from which our pen-and-ink drawing (Fig. 145) is taken. This palace was the grandest royal residence in Assyria, and when finished was about 1,500 feet long and 700 feet broad; it contained three great courts, and numerous halls and chambers, panelled with carved and inscribed slabs of alabaster, showing the magnificence and power of the king, and the high state of cultivation of the arts. After he had finished this palace, Sennacherib restored the palace on the mound of Nebbi-yunas, and built the wall round the city of Nineveh, which was a gigantic fortification.

[1] Ezek. xxxi. 3; and Zeph. ii. 13, 14.



Fig. 145.—Sennacherib's Palace Restored.

B. M., N. MON.

It was twenty years after the miraculous destruction of his army that the two sons of the king, Adrammelech and Sharezer, murdered him. Esar-haddon, a younger son, was absent from Nineveh at the time; but he resolved to contest the empire with these regicides. Both parties gathered large armies, and they came to a decisive battle in the land of Hani-rabbat, near the Upper Euphrates. Here Esar-haddon defeated the army of his brothers, and Adrammelech and Sharezer fled from the field into the land of Armenia, or Ararat as it was then called, where they received shelter from the King of Armenia, who was hostile to Assyria. After this battle Esar-haddon entered Nineveh in triumph, and in a few days started for the south, to settle the affairs of Babylonia, then disturbed through the action of the sons of Merodach-Baladan.

I must not say much about this son of Sennacherib, though we have on the monuments a considerable amount of information respecting his wars; but would just mention that they confirm the story in 2 Chronicles xxxiii. 10, 11, which reads thus in the Revised Version:—"*And the Lord spake to Manasseh and to his people, but they gave no heed. Wherefore the Lord brought upon them the captains of the host of the king of Assyria, which took Manasseh in chains, and bound him with fetters, and carried him to Babylon.*"

There are three things in this text which the monuments confirm. First, the annals of Esar-haddon, in giving the names of the kings and cities of Palestine which had submitted to him, mention that of Manasseh, King of Judah. Secondly, the phrase in the Authorised Version, "*took Manasseh among the thorns,*" should have been translated, "took him with hooks"—that is to say, that the general who carried the king to Babylon put a hook in his lips, which was a cruel custom specially practised by the Assyrian kings, to which I have before alluded (page 544). Thirdly, there is an

incidental confirmation of the story, which gives it a certainty of truthfulness. The writer of the Chronicles says that Manasseh was carried away to "*Babylon*." Why was he not carried to Nineveh? The answer is a most interesting one. Nabu-zir-napisti-esir, a son of Merodach-Baladan, who ruled his father's original dominions by the Persian Gulf, had declared himself independent, and, having raised an army, took Ur (Mugheir), and then aspired to the government of Babylonia.

The Assyrian generals were ordered to proceed against Nabu-zir-napisti-esir, who retreated before the forces sent by Esar-haddon, and fled across the frontier into Elam. His brother, Nahid-Marduk, accompanied him, and they fled to the King of Elam, and appealed to him for protection, who refused them shelter, and basely put his refugee, Nabu-zir-napisti-esir, to death, to gain the goodwill of Esar-haddon. Nahid-Marduk, seeing the death of his brother, felt that Elam was not a safe place for him, hastily recrossed the frontier, and threw himself at the feet of the Assyrian king, who received him kindly, and not only pardoned him, but restored to him the dominions of his brother on the sea-coast.

Esar-haddon then proceeded to Babylon, and commenced the restoration of the city which his father Sennacherib had so much damaged, rebuilding the walls, and raising again the Temple of Bel; also, he had the images of the Babylonian gods, which his father had carried away, brought back from Assyria, and the plunder of the cities restored. Having thus conciliated the people, he proclaimed himself King of Babylon as well as Assyria, and passed much of his time in his southern capital.

Thus it happened that Manasseh was carried to Babylon, to be brought before the Assyrian king. Could anything be more conclusive of the truthfulness of our Biblical story? the writer of which, in the most natural manner imaginable, says

that Manasseh was conquered by the Assyrian king and taken to Babylon.

Had it been a forgery, the writer would certainly have said that the Assyrian general carried him to Nineveh.

We must just notice that, in 2 Chronicles xxxiii. 12, there is a statement that Manasseh, whilst in prison, repented, and that God heard his prayer, and restored him to his country. The words are:—"*And when he was in affliction, he besought the Lord his God, and humbled himself greatly before the God of his fathers, and prayed unto Him; and He was intreated of him, and heard his supplication, and brought him again to Jerusalem into his kingdom. Then Manasseh knew that the Lord He was God.*"

This passage, and the following verses giving an account of the reformation carried out by the king at Jerusalem, have been supposed by some not to be historically true, because there is no mention made of this repentance by the writer of the Books of Kings. But it must be remembered that this writer summed up the history of Manasseh's reign of fifty-five years into nineteen verses; and, on his return, he was probably not able to undo the mischief occasioned by his previous wickedness and idolatry; indeed, the idolatry of his son Amon, who succeeded him, shows this clearly.

We may feel sure that this whole story is historically true, for it commences with the remarkable undesigned coincidence, to which I have just alluded, in reference to Manasseh's being taken to Babylon. I think it most likely that this restoration took place in Esar-haddon's reign, for such a restoration would quite comport with the character of this Assyrian king, who I have just shown restored Nahid-Marduk to his brother's kingdom, and to which he would have succeeded if he had outlived his brother. If this be so, then the circumstance would have seemed to have happened about the twenty-second year of Manasseh's reign, which

accords with a Jewish tradition; and thus the king lived some thirty-three years afterwards to make atonement for his early departure from the God of his fathers, even though he was unable to induce his people to give up idolatry.

I must now close this long chapter, the researches in connexion with which have most deeply interested me; trusting that its perusal, however inadequately it has been put together, will equally interest my readers.

CHAPTER XVI.

Sardanapalus.

THERE is no mention in the Bible of this man, unless the Asnapper of Ezra iv. 10, be he, as has been suggested by German savants; nevertheless I purpose devoting a chapter to his history, and for these reasons:—Hitherto I have shown that the monuments confirm the historical Scriptures in a remarkable manner; now I shall show that these same monuments prove the inaccuracy of ancient uninspired history. In addition to this, we have a number of most interesting and important monuments in the British Museum connected with him, of which I propose to give my readers some account, as such descriptions may perhaps be of assistance to them when visiting our great national collection.

Of all the books in the British Museum Library, I think there is scarcely one more frequently used for reference by the general readers than Lempriere's "*Classical Dictionary*," of which there are altogether nineteen copies on the shelves, from the first edition, published in 1788, down to one reprinted in 1888 by Messrs. Routledge.

Hundreds of readers take it for granted that they may quite rely upon the historical accuracy of the accounts given in this book, because the author has been most careful to give the ancient authorities for his statements. Numbers of such students therefore embody in their writings or speeches what they have read in this popular and generally excellent work. In doing so, however, they run the risk of giving

incorrect information, because at present there is not, that I can find, an edition of this book corrected up to date by scholars acquainted with the revelations of the Egyptian and Assyrian monuments.

Let us take as an instance of this inaccuracy the following article upon Sardanapalus. It reads thus:—

"Sardanapalus, the fortieth and last King of Assyria, celebrated for his luxury and voluptuousness. The greatest part of his time was spent in the company of his eunuchs, and the monarch generally appeared in the midst of his concubines disguised in the habit of a female and spinning wool for his amusement.

"This effeminacy irritated his officers; Belesis and Arsaces conspired against him, and collected a numerous force to dethrone him. Sardanapalus quitted his voluptuousness for a while, and appeared at the head of his armies. The rebels were defeated in three successive battles, but at last Sardanapalus was beaten, and besieged in the city of Ninus for two years. When he despaired of success he burned himself in his palace, with his eunuchs and concubines and all his treasures, and the empire of Assyria was divided amongst the conspirators.

"This famous event happened B.C. 820, according to Eusebius; though Justin and others, with probability, place it eighty years earlier. Sardanapalus was made a god after death.—Herodt. 2, c. 150; Diod. 2; Strab. 14; Cic. '*Tusc.*' 5, c. 35."

Thus Lempriere gives as his authorities historians no less eminent than Herodotus, Diodorus Siculus, Strabo, &c. And yet the whole account is extremely incorrect in very important particulars, for—

1. Sardanapalus or Assur-bani-pal was not the last King of Nineveh.
2. He could not be called effeminate, for, though fond of

sensual pleasures, he was a brave and intellectual man.

3. The date of 820 B.C. is much too far back. Professor Sayce's estimate of 625 B.C. is much nearer the truth.
4. Assur-bani-pal did not destroy himself by setting fire to his palace, but died a natural death.

All these points I shall endeavour to prove in the sequel, and could show similar striking inaccuracies in other articles in this dictionary. Everyone, therefore, should be careful to verify Lempriere's statements by a reference to recent discoveries before quoting him in public or private.

It is right, however, for me to say here that there is very little in Herodotus relating to this man. Lempriere's reference to Herod. 2, c. 150, only mentions a suggestion to dig for the treasures of Sardanapalus.

Herodotus is therefore scarcely responsible for these errors; but Diodorus Siculus is, for he quoted from Ctesias, upon whom the chief blame must be laid, since his statements in reference to the Assyrians are not only mythical but utterly untrue; the fabulous nature of his account is shown by his stating that thirty effeminate kings reigned in succession, whereas the writers of the Old Testament and the monuments in our possession tell an opposite story, as my readers will already have seen.

Byron, in his drama entitled "*Sardanapalus*," describes this king's character with more accuracy, which is remarkable, as he was unaided by the monuments which we possess; but, nevertheless, he errs in reference to important historical particulars. He bases his story upon the account given by Diodorus, for he says in a note:—

"In this tragedy it has been my intention to follow the account of Diodorus Siculus, reducing it, however, to such dramatic regularity as I best could, and trying to approach the unities."

Mr. Jeffrey says of this play :—

"'*Sardanapalus*' is beyond all doubt a work of great beauty and power; and though the heroine has many traits in common with the Medoras and Gulnares of Lord Byron's undramatic poetry, the hero must be allowed to be a new character in his hands. . . .

"*His* Sardanapalus is not an effeminate, worn-out debauchee, with shattered nerves and exhausted senses, the slave of indolence and vicious habits, but a sanguine votary of pleasure, a princely epicure, indulging and revelling in boundless luxury while he can; but with a soul so inured to voluptuousness, so saturated with delights, that pain and danger, when they come uncalled for, give him neither concern nor dread; and he goes forth from the banquet to the battle as to a dance or measure, attired by the Graces, and with youth, joy, and love for his guides. He dallies with Bellona as bridegroom for his sport and pastime; and the spear or fan, the shield or shining mirror, become his hands equally well.

"He enjoys life, in short, and triumphs in death; whether in prosperity or adverse circumstances, his soul smiles out superior to evil."

Considering the imperfect light there was upon pre-classical ancient history in Byron's time, it is really wonderful that his genius should have enabled him so nearly to have approached the truth.

Byron was wrong, however, in reference to the walls of the city being beaten down by the swollen river in Sardanapalus's time. This did not happen until some years after his death.

My readers will probably remember the lines in which an officer enters hastily and says :—

"The wall which skirted near the river's brink
Is thrown down by the sudden inundation

Of the Euphrates, which now rolling, swoln
From the enormous mountains where it rises,
By the late rains of that tempestuous region,
O'erfloods its banks, and hath destroyed the bulwark."

He is wrong also in stating that Sardanapalus burnt himself to death upon a funereal pyre which was erected according to his instructions thus :—

"'Tis enough. Now order here
Faggots, pine-nuts, and withered leaves, and such
Things as catch fire and blaze with one sole spark ;
Bring cedar, too, and precious drugs, and spices,
And mighty planks to nourish a tall pile ;
Bring frankincense and myrrh, too, for it is
For a great sacrifice I build the pyre !
And heap them round yon throne."

Sardanapalus's soliloquy before mounting this pyre is such beautiful poetry, and gives in so few lines Byron's conception of the man, that I must quote them :—

"My fathers, whom I will rejoin,
It may be, purified by death from some
Of the gross stains of too material being,
I would not leave your ancient first abode
To the defilement of usurping bondmen ;
If I have not kept your inheritance
As ye bequeath'd it, this bright part of it,
Your treasure, your abode, your sacred relics
Of arms and records, monuments, and spoils,
In which they would have revell'd, I bear with me
To you in that absorbing element,
Which most personifies the soul as leaving
The least of matter unconsumed before
Its fiery workings :—and the light of this
Most royal of funereal pyres shall be
Not a mere pillar form'd of cloud and flame,
A beacon in the horizon for a day,
And then a mount of ashes, but a light
To lesson ages, rebel nations, and
Voluptuous princes. Time shall quench full many
A people's records, and a hero's acts ;
Sweep empire after empire, like this first
Of empires, into nothing ; but even then

Shall spare this deed of mine, and hold it up
A problem few dare imitate, and none
Despise; but, it may be, avoid the life
Which led to such a consummation.

* * * * *

"Adieu, Assyria!
I loved thee well, my own, my fathers' land;
I sated thee with peace and joys, and this
Is my reward! and now I owe thee nothing,
Not even a grave."

Bishop Heber's remarks upon this drama have also so interested me that I think my readers will like to see them for two reasons: first, because the good Bishop approves of Byron's conception of the character of Sardanapalus; and, secondly, because his remarks in reference to Assyrian history show how far behindhand students were only forty years ago owing to a want of that knowledge which is now derived from ancient monuments. He says:—

"In '*Sardanapalus*' Lord Byron has been far more fortunate than in '*The Doge of Venice*,' inasmuch as his subject is one eminently adapted not only to tragedy in general, but to that peculiar kind of tragedy which Lord Byron is anxious to recommend.

"The history of the last of the Assyrian kings is at once sufficiently well known to awaken that previous interest which belongs to illustrious names and early associations, and sufficiently remote and obscure to admit of any modification of incident or character which a poet may find convenient. All that we know of Nineveh and its sovereigns is majestic, indistinct, and mysterious.

"We read of an extensive and civilised monarchy erected in the ages immediately succeeding the Deluge, and existing in full might and majesty while the shores of Greece and Italy were unoccupied except by roving savages.

"We read of an empire whose influence extended from Samarcand to Troy, and from the mountains of Judah to

those of Caucasus, subverted after a continuance of 1,300 years and a dynasty of thirty generations, in an almost incredibly short space of time, less by the revolt of two provinces than by the anger of Heaven and the predicted fury of natural inanimate agents. And the influence which both the conquests and the misfortunes of Assyria appear to have exerted over the fates of the people for whom, of all others in ancient history, our strongest feelings are (from religious motives) interested, throws a sort of sacred pomp over the greatness and crimes of the descendants of Nimrod, and a reverence which no other equally remote portion of profane history is likely to obtain with us.

"At the same time, all we know is so brief, so general, and so disjointed, that we have few of those preconceived notions of the persons and facts represented which in classical dramas if servilely followed destroy the interest, and if rashly departed from offend the prejudices, of the reader or the author.

"An outline is given of the most majestic kind, but it is an outline only, which the poet may fill up at pleasure; and in ascribing, as Lord Byron has done for the sake of his favourite unities, the destruction of the Assyrian Empire to the treason of one night instead of the war of several years, he has neither shocked our better knowledge nor incurred any conspicuous improbability.

"Still, however, the development of Sardanapalus's character is incidental only to the plot of Byron's drama; and, though the unities have confined his picture within far narrower limits than he might otherwise have thought advisable, the character is admirably sketched. Nor is there any one of the portraits of this great master which gives us a more favourable opinion of his talents, his force of conception, his delicacy and vigour of touch, or the richness and harmony of his colouring. He had, indeed, no unfavourable

groundwork, even in the few hints supplied by the ancient historians, as to the conduct and history of the last and the most unfortunate of the line of Belus. Though accused, whether truly or falsely, by his triumphant enemies of the most revolting vices, and an effeminacy even beyond what might be expected from the last dregs of Asiatic despotism, we find Sardanapalus, when roused by the approach of danger, conducting his armies with a courage, a skill, and sometimes, at least, with a success, not inferior to those of his most warlike ancestors.

"We find him retaining to the last the fidelity of his most trusted servants, his nearest kindred, and no small proportion of his hardiest subjects. We see him providing for the safety of his wife and children, and his capital city, with all the calmness and prudence of an experienced captain. We see him at length subdued not by man, but by Heaven and the elements, and seeking his death with a mixture of heroism and ferocity, which little accords with our notion of a weak and utterly degraded character. And even the strange story—variously told and, without further explanation, scarcely intelligible—which represents him as building (or fortifying) two cities in a single day, and then deforming his exploits with an indecent image and inscription, which seems to imply a mixture of energy with his folly not impossible, perhaps, to the madness of absolute power, and which may lead us to impute his fall less to weakness, than to an injudicious and ostentatious contempt of the opinions and prejudices of mankind.

"Such a character—luxurious, energetic, misanthropical—affords, beyond a doubt, no common advantages to the work of poetic delineation; and it is precisely the character which Lord Byron most delights to draw, and which he has succeeded best in drawing."

Short as the time is since Bishop Heber wrote the above,

it will be seen that his views of our knowledge of Assyrian history are not those he would have written if he had been living at the present day; for during the past few years such a flood of light has burst upon the world in reference to those ancient nations, that we no longer can say that our knowledge is "so brief, so general, and so disjointed," but rather that it is so elaborate, so special, and so marvellously connected, that we can speak with considerable certainty of the sayings and doings of the monarchs of ancient Assyria and Egypt; for even though the various annals of these kings now in our hands are written in a boastful and exaggerated style by the kings themselves, Professor Sayce, a master in Assyrian inscriptions and monuments, has written a far more correct description of this man in the ninth edition of the "*Encyclopædia Britannica*," where he says:—

"Assur-bani-pal, the Sardanapalus of the Greeks, was the '*grand monarque*' of ancient Assyria. The empire, on his accession, was at the height of its glory and magnitude; the treasures and products of the world flowed into Nineveh; and its name was feared from the frontiers of India to the shores of the Ægean Sea. Constant wars asserted the superiority of the Assyrian troops, though they drained the empire of money and men; and the luxury which had come in like a flood, was sapping the foundations of the national strength. Assur-bani-pal, in spite of his victories, his buildings, and his patronage of literature, left a diminished inheritance to his son; and the military expeditions, formerly conducted by the king in person, were now entrusted to his generals."

Professor Sayce goes on to describe his wars, and the insurrection which took place, headed by Assur-bani-pal's own brother; then he continues:—

"Assur-bani-pal's buildings were unrivalled for size and grandeur. Assyrian culture reached its culminating point in his reign; and his palaces glittered with the precious metals,

and were adorned with the richest sculpture. The library which he formed at Nineveh far surpassed any that had ever bef re existed; literary works were collected from all sides; the study of the dead language of Accad was encouraged, grammars and dictionaries were compiled, and learned men of all nations were attracted to the Court.

"Patron of the arts as he was, however, Assur-bani-pal's character was stained by cruelty and sensuality. Under his second name of Sin-inadina-pal, he appears as King of Assyria and Babylonia in Ptolemy's list; and the complete amalgamation of Assyria and Babylonia, in the later years of his rule, is shown by the appearance of a Prefect of Babylonia among the Assyrian eponyms. He was succeeded in 625 B.C. by his son, Assur-ebel-ili. His death was a signal for a general revolt. Nabopolassar, the Viceroy of Babylonia, made himself independent; and Assyria, shorn of its empire, was left to struggle for bare existence until, under Saracus, its last monarch, Nineveh was taken and burnt by the Babylonians and Medes."

Now let me give some further information of Assur-bani-pal, principally derived from George Smith's translations of the monuments in the British Museum, of which there are a goodly number, and in a very perfect condition.

First among the sources of information respecting Assur-bani-pal must be placed the Decagon Cylinder A, in Case H, in the Assyrian Room upstairs. This inscription is the most perfect of his longer documents, and carries Assur-bani-pal's history down to a later period than the others. This cylinder, when complete, contained over 1,300 lines of cuneiform writing, and is divided, by lines drawn across the columns, into thirteen parts. Then there are four other cylinders, B, C, D, and E, supplying different accounts, mostly of the same expedition; besides which, there are many independent inscriptions giving the history of particular campaigns; and,

lastly, the reports of the Assyrian generals to Assur-bani-pal, and his answers and proclamations.

Besides these cylinders and tablets, we have in the Museum many sculptured slabs of great value and beauty, which represent this king at home in his garden, and hunting lions and wild asses in his parks, these latter being the very gems of our national collection.

If I were to attempt to give a full account of all the cuneiform inscriptions and of the sculptures in our possession, I should take up a large volume, instead of occupying a single chapter; but I will endeavour to describe a few monuments, and will first take the series of slabs in the Kouyunjik Gallery, describing Assur-bani-pal's battle with the King of Elam.

A King of Elam, Urtaki by name, invaded Babylonia with the King of the Gambuli, and was defeated by Assur-bani-pal. Urtaki, on reaching his own territory, was so mortified at his defeat that he committed suicide, and was succeeded by his brother Te-umman, although Urtaki had left sons; for in Elam the law was that the brother succeeded in preference to the sons, and these latter had to wait until after the deaths of their uncles.

On the accession of Te-umman, he was suspected of a design to change the law in favour of his own sons, and murder the sons of his two elder brothers to clear the way for them. Fearing this, five of these princes, with sixty of the seed-royal, and a large number of adherents, fled from Elam and came to Nineveh, where they became supplicants at the throne of Assur-bani-pal, and took service under him. Assur-bani-pal received the princes with royal favours, promised them protection and assistance, and they attended him on State occasions.

Te-umman, who was of a restless but determined character, and bent on war, could not brook to see his nephews received

with honour by the Assyrian monarch, and determined to obtain possession of them. Te-umman sent two of his officers to the King of Assyria, demanding that the fugitives should be surrendered; but the request was refused, and both parties prepared for war. So that, in the month Elul, Assur-bani-pal collected his troops, and went to the city of Duran to start the expedition.

Te-umman had collected his troops earlier, which he took to Bitimbi, on the border of Elam, and awaited the arrival of the Assyrian king; but when Assur-bani-pal appeared opposite him at Duran, he feared to risk a battle there, and retired to the neighbourhood of Shushan, his capital, where he fixed on a strong position, with his front protected by the river Ulai. The army of Assur-bani-pal followed the retreating Elamites, and the retrograde movement of Te-umman had a bad effect upon his soldiers, to whom he promised gold to pacify them; but a number of the Elamite chiefs deserted to the Assyrian camp. These defections weakened the army of Te-umman, and he now became anxious to treat with Assur-bani-pal, for which purpose he sent out to the Assyrian monarch one of his generals, named Ituni. Assur-bani-pal refused to listen to any terms, and at once ordered his troops to advance.

The Assyrians crossed the Ulai, and attacked the Elamite camp on the first day of the month Tisri. Assur-bani-pal's archers proved to be superior to Te-umman's, so that the Elamite army gave way, and was soon totally routed, and the king killed. But I had better let the pictures of this battle in the Kouyunjik Gallery tell the remainder of the story.

There are altogether five of them, and they once decorated the walls of Assur-bani-pal's palace. Commencing at the extreme left of Slab 45, we notice a conical mound, down which the Assyrian soldiers are driving the Elamites. (Fig. 146.) Then in the two lower rows there is a hand-



B. M. 45, 46.

Fig. 146.—The Battle of Elam.

to-hand fight, and a very excellent representation it is of the weapons of those nations, and their modes of using them. The top rows refer to scenes *after the battle*; so that the best plan will be to pass along, noticing first the two lower rows of Slab 45, then the three lower rows of 46.

The Assyrian soldiers wear pointed helmets, and the Elamites a fillet round the forehead; the latter are represented as getting the worst of it in every way, being pierced with spears and arrows, and falling down wounded and dying in all directions. In accordance, however, with the boastful vanity of the Assyrians, not one of their soldiers is represented as injured. About the middle of the second row of Slab 46 a man will be seen fallen down, wounded, but resting with one arm upon the ground; his right hand is upon his neck. Above him there is an inscription in these words:—

> "Urtaku, son-in-law [of] Te-umman, who, being wounded with an arrow, desired not life, asked a son of Assyria to cut off his head as follows: 'Go, cut off [my] head, carry [it] before the King thy lord, and may he receive it as a good omen.'"

Just above in the next row will be seen the King of Elam wounded and thrown out of his chariot with his son. There was an inscription over it to this effect:—

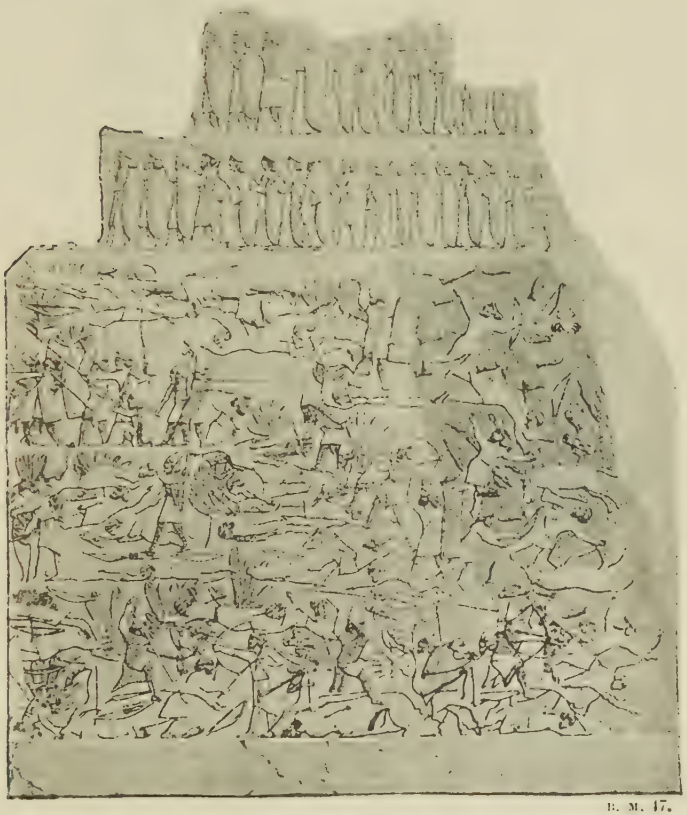
> "Te-umman, King of Elam, who in my fierce attack was wounded, to save his life, fled and passed through the woods. The war-chariot, his royal carriage, was broken and fell."

Please to notice that the king's cap with the pendent feather behind has fallen from his head.

Just underneath the chariot it will be seen that they have both got up, and the son is leading his father out of the battle-field. They are, however, surrounded and attacked; but the brave old king with his son have turned round to face their enemies, and, though fallen on one knee, he tells his son to fight to the last. The inscription above is:—

"Te-umman, with a sharp command to his son, had said, 'Draw the bow.'"

A few steps further a soldier is striking the son with a mace, and the king is lying on the ground in front, his cap



B. M. 47.

Fig. 147.—Death of King Te-umman.

fallen off, which is being picked up by a soldier, whilst another is cutting off his head. (Fig. 147.)

The inscription above reads thus :—

"Te-umman, King of Elam, who in the fierce battle was wounded. His eldest son Tamritu took his hand and to save his

life fleeing they passed through the midst of the jungle. In the service of Assur and Istar, I hung them, their heads being cut off, facing each other."



B. M. 18.

Fig. 148.—Flaying Alive the King of Gambuli.

In the third row on the left-hand side of Slab 45 (Fig. 146) the king's head is being carried away in a cart, and above it is this inscription :—

"The head of Te-umman (King of Elam), which in the midst of the fierce battle [was cut off in] the sight of my army, for good tidings they cause to hasten gladly to Assyria."

Behind the cart are the remains of a tent, and two scribes are taking an account of a heap of heads in front of them.

Going back to Slab 47, the Assyrians are seen driving the Elamites into the river, one of whom is shooting at a man who has fallen into the water. (Fig. 147.)

The river, which runs along the bottom, is choked with men and horses, also with broken chariots, weapons, and accoutrements of every description.

After the battle, Assur-bani-pal directed one of his generals to proclaim Umman-igas as the future King of



B. M. 48.

Fig. 149.—Enlargement of part of previous Cut.

Elam, whose chariot and retinue are seen in Fig. 148. This man was one of the princes who had fled to Nineveh for protection, and was the eldest son of the former king, Urtaki. Umman-igas was then conducted by a eunuch to the people, who are represented in Slab 49, third row from the bottom, as coming out to make obeisance to him. (Fig. 150.) Some are on their knees, and one is quite prostrate on the ground, whilst others are standing in attitudes of respect, though I must say Umman-igas looks anything but kingly. Comparing his countenance and carriage with that of the murdered king, he would seem but a poor substitute.

It might be that the artist intentionally thus drew him to show his sycophant appearance after cringing to Assur-bani-pal,

and also perhaps as a reproach to the city that such an insignificant-looking man should have been made their king.

Above the group are these words :—



B. M. 49

Fig. 150.—Obeisance to New King.

"Umman-igas, the fugitive, my servant, had taken my yoke. By the word of my mouth my general, whom I had sent, caused him to enter with rejoicing into Matakte and Susan, and to sit in the throne of Te-umman, whom my hands had captured."

Some of the people are on their knees, and one quite prostrate on the ground, whilst others are standing in attitudes of respect. In the second row from the bottom others are on their knees, holding up both hands to their faces, as though entreating for mercy, and are followed by eleven musicians. The first, who is bearded, wearing a fillet and tunic, plays a triangular harp of sixteen strings, the tassels



Fig. 151.—The Assyrian Dulcimer.

of which hang below. He raises one foot as if dancing. He is followed by two others in similar costume, the inner one playing a double flute or flageolet, having at his side a man playing a dulcimer of eight strings, using a plectrum, and dancing. Behind him are two harpers, bearded like the first, the former of the two dancing. Fig. 151 is an enlarged copy of this dulcimer from another sculpture.

These are followed by six musicians, apparently female, wearing necklaces of beads tight round the neck, fillets round the head, and tunics fastened by narrow girdles—the first,

third, fourth, and sixth playing harps; the second, the double flute; and the fifth, a small drum, to which she appears to be singing.

Behind these is a crowd of children, the tallest first, with curly hair, tunics, and narrow girdles, elevating their hands.

At their side are women in tunics with short sleeves—the first, with long, dishevelled hair, elevating her right hand and imploring mercy. The second has her hair in close curls round the head, with a knot at the back, and a collar of beads: she is elevating both hands. The third, with long, dishevelled hair, is elevating her right hand and imploring mercy; the others being in similar positions; and behind them there is an inlet of the river, or a small oval lake, in which are several fishes.

Above them is the town (Slab 50), surrounded by a wide ditch or stream, in which also are fishes. The city is fortified with towers, and some of the houses are shown outside and inside the walls; but these are only given as specimens, there being but nine amongst the palm-trees, and twenty-seven within the walls. The Assyrian artists always thought it better to give as much information as possible in their sculptures, utterly disregarding, as I have before said, the proportion of the objects as to size and number.

The remaining upper rows contain incidents of rather a mixed character, some of them having occurred in Nineveh after the return of the Assyrian army, so I must continue the story before describing them.

After the conquest of Elam, Assur-bani-pal determined to punish the people of Gambuli, who dwelt in the marshes near the mouth of the Tigris. The Gambuli had been for some years close allies of the Elamites, and had aided them in their attacks against Assur-bani-pal both in the days of Urtaki and in the war with Te-umman. The capital of Gambuli was

a city named Sapi-Bel, a place which had been fortified by Esar-haddon, and lay in the midst of difficult marshes.

The Assyrian came down on Gambuli like a storm, captured Sapi-Bel and entirely destroyed it, overthrowing the fortifications and sinking them into the marshes. Vast numbers of prisoners and spoil in abundance were carried off, and Dunanu, the King of Gambuli, with his brother, were taken prisoners, and amongst their officers Paliya, grandson of Merodach-Baladan, of whom I had much to say when writing about Hezekiah.

After the conquest of Gambuli, Assur-bani-pal led his army home with his prisoners and ghastly trophies, and the royal procession moved into Nineveh by the grand gate which was on the Baghdad road. Assur-bani-pal, in his triumphal chariot, led his warriors, attended by musicians playing on their instruments, followed by the unfortunate prisoners.

I have frequently said that it was a practice of the Assyrian kings to degrade as well as torture their distinguished prisoners: such a thing as chivalry was utterly unknown to them. Therefore it was that the King of Gambuli was made to walk in this procession with the gory head of the King of Elam hung from his neck, and his brother Samgunu was compelled to walk by his side with the head of Tamritu, the son of the King of Elam, hanging from his neck.

Just at this hour of triumph an embassy entered Arbela from Armenia. Rusa, King of Armenia, a country traditionally hostile to Assyria, had heard of the triumph of Assur-bani-pal and how he had crushed Elam. He therefore thought it good policy to send two of his officers to Assyria to congratulate Assur-bani-pal on his victories.

Judging from the sculpture, the Assyrian monarch received them whilst still in his chariot, and to show off his power ordered that the two Elamite envoys Umbadara and

Nabudamik should be brought before him in chains and tortured in the presence of these Armenian envoys. Umbadara and Nabudamik had been sent by the late King of Elam on a mission before the war; but, though envoys, Assur-bani-pal had thrown them into prison and kept them there ever since.

It must be said, however, on the other side that Te-umman's bad faith is shown by the fact that at the time he was treating for peace he was preparing to invade Assyria, and was probably on the march.

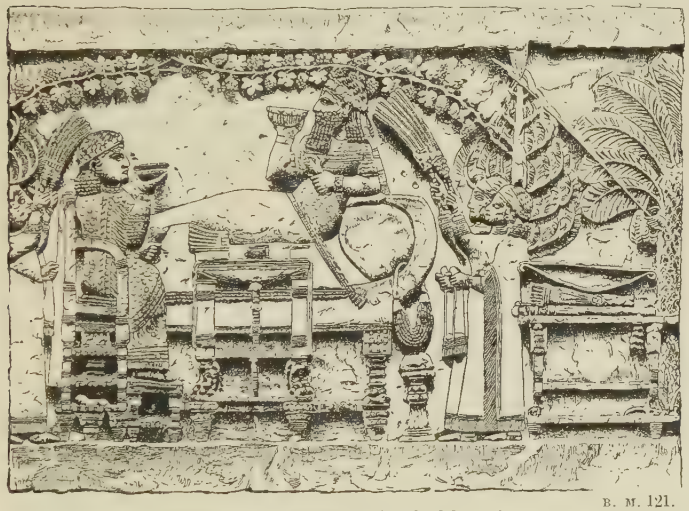
Doubtless Assur-bani-pal thus tortured these men before the Armenian envoys to intimate that they might expect similar treatment if their master offended him. We may presume that the whole procession was stopped in order that this piece of cruelty might be effected; then it proceeded to march through the streets of the city, and the prisoners were sent to the dungeons or to torture.

One method of torture seems to have been to make the prisoner place his hands upon a burning hot stone, probably so to destroy the hand as to render it unfit to hold a sword. This will be seen at the top of Slab 45, where two men are being thus treated, one of whom, by his dress, must have been a distinguished personage. It will be noticed that both men are being violently beaten, apparently on the face, in order to force them to place their hands on the stone.

The poor King of Gambuli, and some others of the principal prisoners, were pinned down to the ground by four stakes, their tongues torn out, and their skins flayed off whilst they were living. Paliya, the grandson of Merodach-Baladan, had his limbs cut off, and the rest of his body tortured till he died, as shown on Slab 48 in the fifth and sixth rows from the top. (Figs. 148 and 149.)

The King of Elam's head was raised to the top of the great gate of Nineveh, that all the people might see it; and

afterwards it was taken to the king's palace, and hung upon a tree in his garden, as depicted upon Slab 121, on the basement-floor. (Fig. 152.) In this sculpture the king is seen reclining upon a couch in an arbour, over which a vine is trailed, from which are pendent grapes. The queen is sitting by, and both are partaking of refreshment; whilst women of the harem are fanning them both, and others are bringing



B. M. 121.

Fig. 152.—Sardanapalus in his Arbour.

in trays laden with delicacies, also those skilled in singing advance, performing on musical instruments. Yet amongst these luxurious refinements, there hangs from one of the trees the gory head of the King of Elam.

Well might the prophet Nahum exclaim, "*Woe to the bloody city! It is all full of lies and rapine; the prey departeth not. The noise of the whip and the noise of the rattling of wheels, and prancing horses and jumping chariots, the horseman mounting, and the flashing sword and the glittering spear, and a multitude of slain, and a great heap of carcases, and*

there is none end of the corpses: they stumble upon their corpses. . . . Behold, I am against thee, saith the Lord of hosts. I will discover thy skirts upon thy face, and I will show the nations thy nakedness, and the kingdoms thy shame. And I will cast abominable filth upon thee and make thee vile, and will set thee as a gazing-stock, and it shall come to pass that all they that look upon thee shall flee from thee, and say, Nineveh is laid waste: who will bemoan her? Whence shall I seek comforters for thee?" (Chap. iii. 1-7. R.V.)

All this was soon fulfilled to the letter.

I mentioned that Assur-bani-pal entered the city in his triumphal chariot. Of this chariot we have a representation in the top row but one of Slab 50, of which I will give my readers a description, that they may form some idea of the artistic adornments of those times.

Assur-bani-pal is standing in his two-horse chariot, only one horse of which is at first seen; but, on looking a little closer, we notice the four reins and a small portion of the second horse's head, with its conical tassel; all the other limbs are supposed to be directly behind the visible horse, which we have noticed before as a peculiarity of Assyrian sculpture. The caparison of this horse is accurately portrayed; it has a rich headstall with studs, the mane curled over the forehead, and conical tassels of three bunches tapering at the top; a bunch of tassels, in three rows, are under the chin. Then there is a rich triple collar from the breast, a very rich housing of guilloche and reticulated pattern round the chest, and a large, rich tassel of three rows, with a rosette slung from the collar, which, with a kind of fleur-de-lis-shaped ornament, is fixed on the horse's neck. The charioteer holds four reins; besides which a strong rein connected with a curb-bridle looped close to the chariot is attached to the body of it. The pole is held up by a forked bar or spring, the wheels are crenellated, and in the chariot stands also a eunuch, draped.

Assur-bani-pal stands at the left side, wearing a pointed cap or helmet, and draped in a rich tunic, over which is thrown another, fringed with rosettes. Behind the king stands an unbearded officer, clad in a close-fitting chequered tunic, with a belt round the waist, holding with his right hand the rich umbrella or parasol of the monarch, which is of conical shape, and ornamented with five rows of amulets, and five trefoil flowers suspended from the edge; to the stick or handle two ribs are attached. In the left hand of the umbrella-bearer is an object like a fan or fly-flap, ornamented with eight horizontal bands of amulets fringed. Above the chariot is an inscription, which reads thus:—

> "I am Assur-bani-pal, King of Assyria, who, by the help of Assur and Istar, my lords, have captured my enemies. I have found the fulness of my heart.
>
> "Rusâ, King of Ararat, heard of the power of Assur, my lord, and the fear of my kingdom overwhelmed him and his great men. He sent to Arbela to pray for my friendship. Nabû-damik and Umbadarâ, great men of Elam, with the tablets of the message of defiance, I set before them."

This inscription shows that the chariot in the sculpture represents that in which the king was seated on his arrival at Nineveh.

À propos of the king drinking wine in his arbour, it may be noted that an interesting slab was found at Khorsabad, representing an Assyrian feast, where there are seven tables and four guests of high rank sitting at each, responding to a toast or pledging each other in cups of wine, and who must have drunk bumpers, for it will be noticed that the cups are so ornamental at their bottoms that they could not be put down with wine in them. A eunuch is in attendance at each table. Also four sceptre-bearers are pledging each other standing. Of this slab I give a portion (Fig. 153). The eunuchs in attendance fetching the wine for these guests are shown on an adjoining slab (Fig. 154). Please to notice the

big punch-bowl, which is seen on many sculptures. These wine-cups were generally made of gold or silver for the king and his nobles, but of terra-cotta and other materials for the



Fig. 153.—Drinking Toasts 3,000 Years ago.

common people. Some of the pottery, of which there are many specimens in the British Museum, resembles the later Grecian forms. Those in the group (Fig. 155) were found by



Fig. 154.—Eunuchs Carrying Wine to Guests.

Layard in some tombs at Nineveh. They are probably of late date.

The man whom Assur-bani-pal had made King of Elam afterwards assisted Saosduchinos, the Assyrian king's brother, in an attempt to make Babylonia, of which country he was the under-king, independent of Assyria.

The Elamite king collected an army to go to the assistance of Saosduchinos, and appointed Undasi, a son of the late king, as general, urging him to avenge the death of his father upon the Assyrians. But the latter defeated the Elamites, and, having killed the commander of the archers, Attamitu, sent his head to Assur-bani-pal.

Meanwhile a rebellion sprang up in Elam, headed by the king's nephew (Tammaritu), who succeeded in defeating and



B. M.

Fig. 155.—Assyrian Pottery.

killing his uncle, and in gaining possession of the crown; and he went in person to aid Saosduchinos, at the head of a body of his troops.

During his absence one of his servants, Indabigas, conspired against his master, and set himself up as king at Shushan.

Civil war now raged at Elam: first one man and then another seized the throne; but all of them seemed to be no sooner invested with kingly power than they revolted against Assyria. At last Assur-bani-pal set out once more to attack

the Elamites, and carried fire and sword throughout the whole region.

The city of Shushan, the ancient capital of the country, and the high place of the Elamite worship, was plundered and destroyed. Assur-bani-pal entered into its palace in triumph, and broke open the treasure-house. Here was a store of gold, silver, precious stones, furniture, and other things, partly the spoil of various conquests of the Elamite kings, and partly gifts of the surrounding nations for the assistance of the Elamites. All these were brought and carried off; arms, horses, chariots, and trappings of war were removed; the great tower of Shushan was broken down; and the Assyrian monarch penetrated into the holy of holies of the Susians, where was the image of their great national god, upon which no one was supposed to look.

This image and those of various other gods and kings were carried away to Assyria, and the whole city committed to the flames.

Previous to these events the Assyrians had defeated the combined forces of the Babylonians, Elamites, Chaldæans, Arabians, and others, and had shut them up in the four cities of Babylon, Sippara, Borsippa, and Cutha. The siege of these places was prosecuted with vigour, and the people were reduced to such straits that they ate their children from famine.

At last all of them fell, and Saosduchinos, seeing that Babylon was taken, burnt himself to death in his palace, to avoid falling into the hands of his brother Assur-bani-pal.

This may be the circumstance which gave rise to the story that Sardanapalus burnt himself to death in his palace at Nineveh. The two brothers got mixed up by the Greek historians in some way, and with Saracos, who was the last King of Nineveh and did thus destroy himself.

I must now call my readers' attention to some beautiful

sculptured slabs relating to Assur-bani-pal, which are on the basement-floor, and are the very gems of our great and valuable collection of Assyrian relics. For beauty, even in minute details, they are simply wonderful.

We will commence with Slab 52, at the bottom of the room on the left, where several royal attendants are seen on horseback with bows in their hands and quivers on their backs. Beneath them a lion is about to be let out of the



B. M. 52.

Fig. 156.—Lion let out of Cage.

cage in which he has been brought to the hunting-field, just as a royal buck is now taken in a cart to the place of rendezvous. The man who has set him free has a little cage for himself to retire into, so that the lion may not make a meal of him first if inclined to do so. (Fig. 156.)

Then there are four dead lions scattered over the park, pierced with arrows. Next comes the royal chariot, in which the king is standing with his bow drawn and an arrow fixed, aimed at a lion some distance in front, already pierced with three arrows, and another shaft is on its way that has been shot from the king's bow.

Whilst Assur-bani-pal is thus engaged, another wounded lion from behind is rushing on to the chariot, and is being met on the points of two spears thrust at him by the king's official attendants.

It is quite evident that these hunts were grand days at the Assyrian Court, for the king is more richly attired than on any other occasion. His head-dress has three embroidered bands surrounding it, and even the characteristic cone at the top is ornamented in the same fashion. (See Fig. 96.)

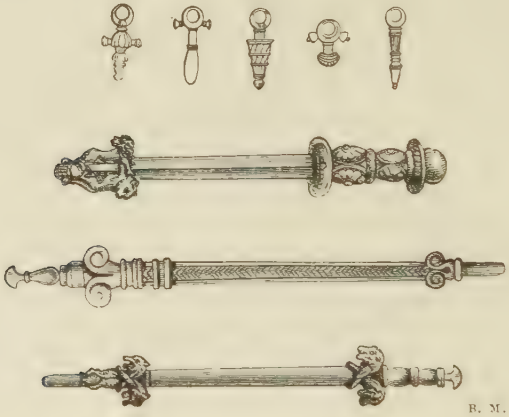


Fig. 157.—Assyrian Swords and Ear-rings.

His tight-fitting robe is of an elaborate and elegant pattern, and notwithstanding that 2,500 years have rolled away since the artist chiselled it, every line is perfectly distinct. The king's hair and beard have been most carefully curled, and he wears much valuable jewellery, his ear-rings being large and set with precious stones, and his bracelets of beautiful workmanship. In Fig. 157 my readers will see representations of these ear-rings, and of the Assyrian swords and scabbards.

His quiver is affixed to the chariot, so that the arrows

may be close at hand. The dagger, with its ornamental handle and scabbard, is stuck into his girdle ready for immediate use upon a close encounter, and the bow is shown to have a thin cord wound round its centre to strengthen it; so minutely has the artist gone into detail.

The dresses of the attendant officers and driver are also rich, and their bracelets, though not equal to the king's, are of fine workmanship. From the number of reins we learn that there are three horses to the chariot, though only a small portion of the head of the second is just seen. The harness, as usual, is highly ornamented.

Under the horses' feet a lioness lies dead, whilst two others sorely wounded are close by. Then comes the lion at which the king is shooting, in front of which are a number of lions dead and dying.

Further on are some dogs of a large breed, probably bloodhounds, held by a huntsman. Then a close phalanx of men behind large shields, with spears advanced to prevent the lions passing to the mound, upon the top of which is a pavilion, where probably the king took his lunch.

I imagine the lions did sometimes break through these armed men, for some of the attendants are represented by the artist as scampering up the hill to get out of danger. On the other side of the mound the scene is supposed to be that preceding a hunt, for there are a number of soldiers standing in two rows, spears in hand, with shields in front of them; evidently they are protecting some unharnessed horses, which seem much frightened.

Then we have a row of men holding up some screens, probably to conceal the lions from the king's horses, which are being harnessed to his chariot, in which he has taken his place, and is just receiving his bow from an attendant behind. The horses and the groom, who is tightening a strap, are exceedingly well drawn. We notice, from the officials in the

chariot being different men, that this is not meant for the same hunt.

We next come upon another scene where two men on horseback are racing over the field, which is also strewn with dead and dying lions, and amongst them is a lioness which has been wounded in the spine with two arrows; the utter paralysis of her hind-legs is so extremely well done, that only an artist who had been an eye-witness of the event could have drawn them so anatomically correct. (Fig. 158.) The king's chariot had evidently passed these lions, when one,



B. M. 39.

Fig. 158.—Wounded Lioness.

flying at the chariot, is biting the wheel in its agony. Assur-bani-pal, judging from his face, is quite enjoying the excitement of his dangerous position, and having entrusted his bow to his officer, has taken his spear with which to kill the lion. (Fig. 159.)

In the last scene, the king is despatching a lion by thrusting his dagger into his throat, just as it has reared upon the back of the chariot. We notice that the attendants are holding their spears so as to prevent the advance of the lion, but are allowing the king to give the *coup de grâce*, just as our huntsmen would hold back for a royal personage to be first in at the death of a fox.

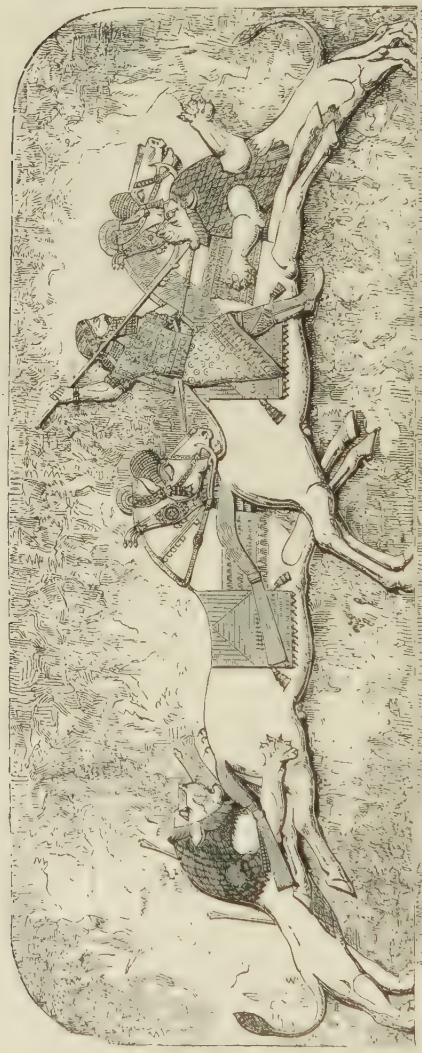
The four pictures of the king cleverly show him before



B. M. 36 & 37.

Fig. 159.—King in Personal Combat with a Lion.

the encounter, and then at different times using the bow, the spear, and the dagger, when in deadly strife with the lions.



B. M. 107.

Fig. 160.—King Hunting Lions on Horseback.

Passing down again, we will examine the opposite wall, which commences with the king shooting gazelles; and next there is a very animated scene, where the king is hunting the lion on horseback, on which occasion an attendant officer always led an extra horse, in case that on which the king was riding should become injured. Here we find the king beset before and behind. He is coping with the foremost lion by thrusting his spear down the animal's throat; but the other has sprung upon the hind-quarters of the led horse, which has got away from the eunuch who had it in charge. (Fig. 160.)



B. M. 108.

Fig. 161.—King Dismounted Looking at Dead Lions.

It seems, however, to have all ended well, for a little further on the king is standing in front of both horses, looking at the dead lions. The rich dress of the king and the gorgeous caparisons of his horses are splendidly shown. (Fig. 161.)

Below, however, is the gem of all the sculptures. The king is mounted on horseback, bow in hand, shooting at wild asses; his features, dress, and arms are perfect. There is not a single chip anywhere, although the work is of the finest kind. It will be noticed in this and the other sculptures that the king has a highly ornamented leathern cover to his left arm, to prevent the arrows or spear from grazing it. (Fig. 162.)

The magnificent trappings of the horse are equally perfect, as also are those of the led horse, which follows behind with two attendants. There is one remarkable difference in the dress of the king, who is wearing a jewelled fillet round his head in the place of the tall cap with the cone, which would have been very inconvenient whilst galloping on horseback.

These two pictures and several others that I have given are reproductions of photographs taken by Messrs. Mansell and Co. before the objects were covered with plate-glass, and certainly are a real success, as also are a very large number of others taken by this eminent firm, for which I have not had space. The admirable reproduction of them upon metal blocks for printing has pleased me not a little.

The last bas-relief on this wall is exceedingly interesting; for Assur-bani-pal is represented encountering the lion on foot, being only screened from the infuriated animal by his shield-bearer. The lions are, one by one, being let out of a cage, on purpose for the king to engage with them in deadly battle, after seeing which, we must ignore those descriptions of Assur-bani-pal which speak of him as an effeminate man.

In the lowest row, the lions, four in number, are lying at



B. M. 108.

Fig. 162.—King Hunting Wild Asses.

the king's feet, whilst he seems engaged in some religious ceremony, by pouring out a libation over the lions before an altar, perhaps as a thank-offering for having escaped the dangers of these extraordinary sports.

I consider these series of bas-reliefs very complete, for they show the king defending himself with several kinds of weapons, and also as engaging in the contest in various ways, in his chariot, upon horseback, and upon foot; and, looking at the sculptures which are so graphically delineated, one is able to enter into all these exciting and dangerous scenes as though actually present.

Much, very much more might be said about Sardanapalus, but I must defer doing it, for the present at any rate. He certainly was a man in whose character were displayed the most striking contrasts.

CHAPTER XVII.

Daniel, Nebuchadrezzar, Belshazzar, and Cyrus.

In my last chapter I mentioned that Assur-bani-pal was not the last King of Nineveh, but very little is known at present of the two succeeding kings. His immediate successor appears to have been Assur-etil-îlāni-ukînni, supposed to be a son of Assur-bani-pal.

This monarch found himself in a position of great danger, his kingdom being attacked on three sides. Psammetichus, King of Egypt, was laying siege to Ashdod, in the west; Babylonia, on the south, had thrown off the Assyrian yoke; while the Medes, now organised into a powerful monarchy, advanced to attack him from the east. Under these circumstances he acted with great vigour, by raising two armies—one for Babylonia, the other for Media—and committed the first to the care of an officer named Nabu-pal-usur, or Nabopolassar, with orders to reconquer Babylonia; whilst he himself opposed Phraortes, King of the Medes.

The Assyrian king was for a time successful in driving back the Medes, whom he pursued into their own country, bringing them to bay in the plain of Rhages. Here the Assyrians inflicted a crushing defeat on the Medes, whose king Phraortes fell in battle.

Nabopolassar also succeeded in his enterprise, for he defeated the rebels, and reconquered the whole region of the south, receiving from his lord, the King of Assyria, in reward,

the title of King of Babylonia. Of this man, and of his son Nebuchadrezzar, I shall have much to say presently.

The triumph of the Assyrians was short-lived, for the death of the king did not put an end to the war. Phraortes was succeeded by his son Vakislar, the Cyaxares of the Greeks, a man of great courage and military genius, who continued the contest with the Assyrian monarch, and not only drove him completely out of Median territory, but invaded Assyria, and even advanced to besiege Nineveh, then the capital of the country; but he had speedily to return to his own land, to defend it from an invasion by a host of Scythians, who defeated him, and compelled him to submit for a time to their dominion. The Assyrian king was obliged to do the same, though he retained the nominal sovereignty of his country.

Assur-etil-îlāni-ukînni was succeeded by Sin-sarra-iskun, the Saracos of the Greeks, who reigned at least four years, and under whom the Assyrian Monarchy was destroyed.

I have just mentioned that Nabopolassar had probably been appointed Viceroy of Babylon, with the title of King, by Assur-etil-îlāni-ukînni, and for about fifteen years he set himself to consolidate his power at Babylon, and succeeded in doing so, for he was a man of no ordinary ability. When, however, he felt assured that he had obtained a firm footing in Babylonia, he conceived the project of overthrowing the Assyrian Empire, which had become very weak since the Scythian invasion. Nabopolassar commenced his scheme by claiming new rights from the Assyrian king, and then made his demands a pretext for revolting and making war on his former master.

In order to carry out his plans, he entered into an alliance with Necho, King of Egypt, and sent to Cyaxares, who had just expelled the Scythians from Media, to ask the hand of Amuhia, or Amytis, daughter of the Median monarch, for

his eldest son Nabu-kudur-uzur (Nebuchadrezzar[1]), to cement an alliance between the two Powers, and proposed that they should attack together the Assyrian Empire.

Cyaxares, who remembered his father's defeat and death at the hands of the Assyrians, readily agreed to Nabopolassar's propositions, and the King of Armenia also joined the league, so that the King of Nineveh was surrounded on all sides by enemies.

Now we come to a circumstance which is related both in the Scriptures and on the monuments, the latter again confirming the former in a most interesting manner. When Pharaoh-Necho entered into this alliance with Nabopolassar, and set out on his march to Nineveh, he determined to pass through Judah; but Josiah, who was a vassal of Assyria, had decided to remain loyal to his suzerain lord. Moreover, he thought that if Necho were successful in his expedition, he would most likely on his return invade Jerusalem; therefore he determined to oppose the march of the Egyptian king through his country.

Necho sent an embassy to dissuade Josiah from interfering with his expedition, which he said was not against Judah. Josiah, however, would not listen to the Egyptian king, but went out with an army to intercept his march, and was most unfortunately slain at the very commencement of the encounter. The King of Egypt "*slew him at Megiddo when he had seen him*"—that is, probably, at the first encounter with him.

It appears a very sad thing that so good a king should have been cut off in the midst of his noble career of usefulness and godliness; but it was the death of a hero, who had gone out personally to defend his country, and the lamentation of his people for him was very great indeed.

Now, we do not find on the monuments an account of this

[1] This is the more correct spelling of his name, as in Ezek. xxvi. 7.

death of Josiah, but we do find that they agree with the statement in Chronicles, that "*Neco, king of Egypt, went up to fight against Carchemish.*" (R.V.) This was in Necho's time an Assyrian fortress, and a great centre of trade between the West and Nineveh. The Euphrates was also usually crossed there.

Necho attacked the city, took it, and occupied it with his army. This was a terrible blow to Assyria, for all the country west of the Euphrates fell into the hands of the Egyptian king, who fixed his court at Riblah, in the land of Hamath, and when there deposed Jehoahaz, the King of Judah, and son of Josiah, who had only reigned three months. His elder brother Eliakim, called Jehoiakim by Necho, was elevated to the throne in his stead.

The siege of Nineveh was carried on principally by the Medes and Babylonians, but we have not any very reliable monumental account of it; therefore we are obliged to depend to a great extent upon ancient historians.

For a time the King of Assyria was able to defend himself against his invaders, and indeed he is said to have defeated them three times; but more allies coming up to the assistance of Nabopolassar and Cyaxares, the Assyrian army was routed and the brother of the king slain, upon which defeat Saracos shut himself up in Nineveh, and was able to hold out for two years, because the walls were impregnable, being a hundred feet high and fifty in thickness.

In the following spring, however, there was an enormous rise of the Tigris, and the flood carried away a considerable portion of the wall of the city. The king now, seeing that all hope of safety was lost, gathered together his wives and all his valuables into his palace, set the building on fire, and perished in the flames. Some of the slabs in the British Museum give strong proofs of the Assyrian palace having been destroyed by fire.

On the subsiding of the river, the besiegers entered the city by the breach the water had made, destroyed its temples and palaces, and carried the people away into captivity.

I must notice here the prophecy of Nahum in reference to this flood. The first chapter opens with the words, "*The burden of Nineveh,*" and in the eighth verse says: "*But with an overflowing flood he will make an utter end of the place thereof.*"

Assyria now ceased to have a separate existence, and upon its ruins rose the Empire of Babylon, which, under Nabopolassar and his son Nebuchadrezzar, became for the time the greatest in the world.

Just as robbers frequently quarrel over their booty, so in all ages have nations done the same thing when they have agreed together to plunder and destroy another kingdom. The present instance was not an exception, for some discussion having arisen between Nabopolassar and Necho about the boundaries of the Egyptians and Babylonians, which were not settled satisfactorily, it terminated in a war between the two Powers.

Nebuchadrezzar was sent by his father as commander of the Babylonian troops, who attacked the Egyptian army at Carchemish and entirely routed it. This historical statement quite fits in with the Biblical account in 2 Kings xxiv. 7: "*And the king of Egypt came not again any more out of his land: for the king of Babylon had taken from the river of Egypt unto the river Euphrates all that pertained to the king of Egypt.*"

This young prince then marched through Syria and Palestine unopposed, receiving in turn the submission of all the petty princes as far as the borders of Egypt.

Amongst these tributaries was Jehoiakim, King of Judah, who had been, as I have noticed, placed upon the throne by Necho.

By comparing together the accounts in Kings and Chronicles, as well as in the Books of Jeremiah and Ezekiel, it would seem that Nebuchadrezzar greatly humiliated Jehoiakim by putting him in fetters in order to carry him away to Babylon, but afterwards determined to leave him to reign as a vassal-king over Judah, though eventually he caused him to be put to death in Jerusalem.

Upon his death, his son Jehoiachin ascended the throne at the age of eighteen. Now it states in Chronicles that he was "*eight years old when he began to reign, and he reigned three months and ten days in Jerusalem, and he did that which was evil in the sight of the Lord.*" (2 Chron. xxxvi. 9.)

It will at once be seen that a child of eight could scarcely do any public evil. Moreover, the crimes attributed to him by Jeremiah and Ezekiel could only be committed by a full-grown man; and, according to their statements, his depravity was something extraordinary. This, then, is an apt illustration of what I have contended for all through in reference to numbers—viz., that we must not insist upon the accuracy of present Scriptural figures, for as they were often expressed by Hebrew letters, the least carelessness in copying would alter their value altogether; thus the difference between eight and eighteen is only the tiny letter *yod* (י), ח being eight, and חי eighteen. How easy it would have been, therefore, for this small omission to have been made by some ancient scribe, if this mode of writing *eighteen* were used in the manuscript from which he was copying, rather than the two words now in the Hebrew text.

We find that Jehoiachin was carried away to Babylon with his mother, his *wives*, and officers, after he had been only three months on the throne, and he suffered many long years of imprisonment, as we shall afterwards see.

Nebuchadrezzar placed Jehoiachin's uncle Mattaniah, another son of Josiah, on the throne in his place, and

changed his name to Zedekiah. He was a young man of twenty-one, and reigned eleven years, but they were years of evil, so that he brought down upon himself God's anger and punishment. Encouraged by the Egyptians, the Kings of Tyre, Edom, Moab, and Ammon, Zedekiah entered into a confederacy under the leadership of Egypt to revolt against Babylon. Upon this Nebuchadrezzar came into Syria and took up his headquarters at Riblah, the very place where not long before Necho had held his court. From this place he sent his general, Nebuzaradan, to lay siege to Jerusalem, the centre of revolt. The Egyptian king, now Apries or Hophra, had entered with spirit into the Palestinian league, and marched to Jerusalem to endeavour to raise the siege. At first the Chaldæan general was alarmed at the advance of the Egyptians, and withdrew his troops. It seems, however, that he forced the Egyptians to abandon their enterprise and leave Jerusalem to its fate; upon which from the Scriptural narrative it would seem that Nebuchadrezzar in person pressed the siege with vigour, until the famine was so great in the city that the people could hold out no longer, and Jerusalem fell. The Chaldæan army marched in and destroyed the city, burning the Temple, and carrying away its sacred vessels and treasures.

In all this, ancient history agrees with our Biblical account. Zedekiah attempted to escape, but was overtaken, and carried a prisoner to Nebuchadrezzar, who having been much incensed at his rebellion, cruelly put his sons to death before his eyes, and then blinded him for ever. It has always seemed to me to have been a specially terrible thing that the very last thing he saw upon earth was the dying agony of his sons. Nebuchadrezzar ordered him then to be bound with bronze fetters and taken to Babylon. Whether he died there, or was put to death, we cannot tell; but, blind and childless, it would have been, perhaps, better for him to have died by the hand of

the executioner. Ezekiel had prophesied of these calamities befalling Zedekiah in the following remarkable words: "*Say thou unto them, Thus saith the Lord God; This burden concerneth the prince in Jerusalem, and all the house of Israel . . . they shall remove and go into captivity. And the prince that is among them shall bear upon his shoulder in the twilight, and shall go forth . . . My net also will I spread upon him, and he shall be taken in My snare: and I will bring him to Babylon, to the land of the Chaldeans; yet shall he not see it, though he shall die there.*" (Ezek. xii. 10-13.)

Poor Zedekiah never saw Babylon, though he died there, for his eyes had been put out at Riblah.

Jeremiah was in Jerusalem at the time of the siege, and constantly advised the king to surrender, telling him that it would be far better to do so, for then his own and his people's lives would be saved; but Zedekiah listened to the princes, who were bent upon obstinate resistance until the bitter end.

I must now pass on to the account of one of the most important and interesting characters in the Bible: I refer to

Daniel,

who was of the royal family of Judah, though of which branch we cannot tell—probably that of the pious Josiah.

That the book bearing his name was written by himself I think there can be no doubt; for though the early chapters are written in the third person, the last six are in the first, and we cannot suppose that two different men of the same name should each have written a portion of the book. Moreover, there is, as Rev. H. Deane says, a remarkable correspondence between the first six chapters and the last six, each chapter of the former series being a prelude to the latter series, and the writer of each series is equally familiar with

Hebrew and Chaldee. The same peculiar phrases and forms of language—some of them being exceedingly rare—may be noticed in each series. This being the case, it is highly improbable that a work which is written upon so definite a plan, and with such complete uniformity of style, should be the work of more than one author; the author of the whole, therefore, must have been the prophet himself. For further remarks upon the date and authorship of the book, I must refer my readers to Mr. Deane's "Introduction to the Book of Daniel," in Cassell's "*Old Testament Commentary.*"

There is a little difficulty at the opening of the book which can, I think, easily be cleared away. In the first verse it is stated that Nebuchadrezzar, King of Babylon, came up to Jerusalem and besieged it in the third year of the reign of Jehoiakim; and in the second chapter we read that, "*in the second year of Nebuchadrezzar,*" he dreamed dreams. The first question that would arise here is, If Nebuchadrezzar were King of Babylon before Daniel was carried away from home, how could it be the second year of his reign after Daniel had been in Babylon some three or four years? The answer is simple. Nebuchadrezzar, it is said, had been united with his father upon the throne of Babylon before he started upon the expedition against Egypt and Jerusalem, in which case he would be entitled to the designation, "*Nebuchadrezzar king of Babylon.*" Or even if he were not at the time reigning jointly with his father, Daniel, in writing of him, would speak of him as the king, just as we should say, "The Emperor Napoleon III. was imprisoned at Cannes," though that event happened long before he was emperor.

The second question would be, Why is it stated here that it was the third year of Jehoiakim's reign, whereas Jeremiah says it was in the fourth year of Jehoiakim's reign, that Nebuchadrezzar smote Pharaoh-Necho, King of Egypt, which event took place before the King of Babylon besieged Jeru-

salem? The answer is, that the word בָּא means here "went," and therefore might be translated "marched."

Nebuchadrezzar started from Babylon upon these expeditions in the third year of Jehoiakim's reign; and in his fourth year, after conquering Necho at Carchemish, pushed on to Jerusalem, subdued it, and put Jehoiakim in chains; but afterwards, as I have said before, suffered him to remain as a vassal-king, but took away some royal hostages, and "*part of the vessels of the house of God.*" Amongst the royal hostages were Daniel and his companions, who were chosen by Ashpenaz, the master of the eunuchs, to be educated, according to the king's instructions, in the learning and the tongue of the Chaldæans; for already had it been discovered that Daniel had good abilities, was well educated, and handsome in person.

Ashpenaz changed his name from Daniel, signifying "God is my Judge," to Belteshazzar, meaning "Save thou his life." That he had godly parents there cannot be the least doubt, and perhaps his name was given to him by them on account of some special appeal to God when trouble had overtaken them. I feel perfectly certain that Daniel had a godly mother, for such decisive piety as he displayed when but a youth is strong evidence of early religious training at a mother's knee.

One can conceive the bitter parting which must have taken place when the noble youth was led away from his beloved parents. He was not, however, a lad to sit down and repine over his lot, but rather one determined to make the best of whatever circumstances might occur.

We do not find that Daniel ever used the name of Belteshazzar himself, though the king generally addressed him by that name.

Three years had been appointed by Nebuchadrezzar for the education of Daniel and his companions, and during that

time he ordered them to be treated as princes and fed with the same luxuries as he enjoyed. Now shines forth Daniel's early piety: he had been taught from his infancy to worship Jehovah, but in the midst of an idolatrous people he finds his religious feelings put to a severe test. He had been at Babylon long enough to know that the viands of the king's table were frequently presented to an image of one of the king's gods, and therefore he could not partake of them without violating his faith.

He determined, therefore, that whatever might follow, he would serve God first, and the king second. This, he was well aware, would seriously endanger his life, but he felt that it would be far better to die than to sin. Nor did he serve God in vain, for we find that God had brought Daniel into favour and tender love with the prince of the eunuchs, and this special gift of gaining the affectionate regard of his fellow-men remained throughout his life.

One can scarcely imagine a greater gift being bestowed upon anyone, for it carries with it almost unbounded influence, which influence, if exercised for the glory of God and the welfare of others, could not fail to render the life of such a man pre-eminently useful.

Daniel proposed that he and his companions should be fed upon pulse and water, for he knew that such humble fare would not be placed on the king's table; but the eunuch was afraid that it would not sufficiently nourish them, and that the king would be so angry at seeing them looking sickly that he would punish him with death for his disobedience.

Daniel was not the man to get his friend into trouble, and, having a strong faith in God's watchful care over those that serve Him, proposed that a short test should be tried of their being fed on such food for ten days, which would be sufficiently long for its effect to be manifested in their countenances, and not long enough to do them any permanent

injury. This plan, therefore, was agreed to, and so successful was the experiment that the faces of Daniel and his companions appeared fatter and fairer than those of all the young nobles who partook of the king's dainties.

Henceforth, therefore, Daniel was permitted to feed upon pulse—that is, beans, lentils, &c.—and to drink water only. I have often thought what sorry fare it was for a young man to study hard upon ; and yet he doubtless enjoyed it, for God blessed it to the nourishment of his body.

That Daniel was right in reference to the sumptuous food of the king's table being first presented to an idol, I think the following passages from the "Phillips Cylinder" will prove beyond question, for doubtless after all these luxuries had been presented in the temple of Merodach, they would be consumed by the priests, the royal donor, and his court.

Rev. C. J. Ball gives this translation of the inscription :—

> "Nebuchadrezzar, King of righteousness, the faithful shepherd, the guide of mankind ; the ruler of the subjects of Bel, Shamash, and Merodach ; the mild, the possessor of wisdom, that seeketh after life ; the exalted, the sustainer of Esagilla and Ezida : the son of Nabopalassar, King of Babylon, am I. When Merodach, the great lord, to the lordship of the land raised me, and broad peoples for shepherding gave, to Merodach the god, my maker, I was reverently obedient ; to obey his laws I bowed the neck. His rich oblations, his splendid freewill offerings, above the former amount I increased. Of one day a bullock fine, a fatling, a bullock without blemish, the delight of pure dishes, the portion of the gods of Esagilla and the gods of Babylon, fish, fowl, flesh (?), vegetables, tokens of abundance, honey, curd, milk, the best of oil, noble wine, mead, mountain beer, choice wine of Iyalla, of Tu'immu, of Cunminu, of Helbon, of Aranabanu, of Suha, of Bitkubati, and Bitâtu, like the waters of a river, numberless, in the chapel of Merodach and Zir-panitum, my lords, I made to abound.
>
> "As for the chamber, the abode of his lordship, of shining gold the walls thereof did I make ; the gate Hilisu with gold I overlaid ; and the house of Zir-panitum, my lady, with splendour I adorned."

I have only introduced this last paragraph to show who Zir-panitum was, for presently I shall give a full account of

the gorgeous manner in which Nebuchadrezzar decorated his temples.

I wish my readers especially to notice the number of countries from which Nebuchadrezzar obtained his choice wines, all of which were first presented to the god and goddess Merodach and Zir-panitum, and therefore we do not wonder at Daniel's resolution not "*to defile himself with the king's meat nor with the wine which he drank.*" The mention of all these places from whence the king obtained his wines shows also how considerable were the commercial transactions of Babylon with other countries.

If there were no other circumstance to show the historical accuracy of this book, to my mind this would be conclusive. Such an incidental coincidence as Daniel's refusal of the king's meat and the statements of this monument could only occur in a true history. I therefore utterly reject the view expressed in "*Lux Mundi*" that the Book of Daniel is "a dramatic story."

The narrative goes on to say that God also blessed Daniel by giving him knowledge and skill in all learning and wisdom. At last the three years expired, and instructions were given to the prince of the eunuchs to bring up Daniel and his friends Hananiah, Mishael, and Azariah for examination.

How much trepidation they must have felt when the time came for them to be examined by the king himself, whom they knew to be an extremely clever but a very arbitrary man! However, they all felt that they had done their best to acquire the necessary knowledge, and therefore left the result in God's hands.

It was a "stiff exam.," for the king questioned them upon "*all matters of wisdom and understanding.*" Nevertheless, they came off with flying colours, gaining a "double first with honours," for their royal examiner found

them ten times better informed than "*all the magicians and astrologers that were in all his realm.*"

Now came their reward. Though probably not more than twenty-one years of age, they were appointed to the official rank of ministers, with the privilege of standing before the king, both on public and private occasions—a great honour, indeed, for such youths, especially as they were foreigners.

Daniel had not been long in office when an unlooked-for circumstance placed him in extreme danger. The arbitrary king, in a moment of unreasonable irritation, had demanded of the Chaldæans at his court that they would tell him the substance of a dream he had forgotten, and threatened them all with death if they did not do so. They pleaded in vain that the thing was impossible for any man upon the earth to do, and that only the gods could answer his request.

Nebuchadrezzar worked himself into a furious rage, and ordered all the wise men to be slain. I think it more than probable that, being a very shrewd man, he had found out that these Chaldæan magicians and astrologers were simply impostors, for they had before this pretended to accomplish things which seemed as difficult by their magical incantations. Nebuchadrezzar had quite forgotten in his anger, however, that Daniel and his companions would also fall under so sweeping a sentence. But Arioch, the captain of the king's guard, knew that the decree would be fatal to them also. Though Daniel had been at court only a short time, this high official had, like the prince of the eunuchs, conceived an affection for him, and therefore, before carrying out his cruel instructions, lets him know what is about to happen.

Now Daniel, by virtue of his office, could have access to the king at all times; therefore, though it might be a breach of court etiquette, he hastened into his monarch's presence unannounced, to ask for himself and his colleagues

time to consider his majesty's request. This was at once granted to Daniel, and I want my readers particularly to notice that he then called together his three friends, and desired them to join with him in prayer to "*the God of heaven,*" that He would help them in their sore need.

I think this is the first instance we have in the Bible of a special prayer-meeting, and we have also an account of its remarkable efficacy. For the secret was revealed to Daniel in the night, which called forth in him a burst of praise and thanksgiving; and as gratitude to God was one of Daniel's chief characteristics, I feel I must transcribe his sublime and devout aspiration, which language from a young man of little more than twenty proves that he must have been accustomed from his earliest youth to worship of the most exalted kind. The words are: "*Blessed be the name of God for ever and ever, for wisdom and might are His, and He changeth the times and the seasons: He removeth kings and setteth up kings: He giveth wisdom unto the wise, and knowledge to them that know understanding; He revealeth the deep and secret things: He knoweth what is in the darkness, and the light dwelleth with Him. I thank Thee and praise Thee, O Thou God of my fathers, Who hast given me wisdom and might, and hast made known unto me now what we desired of Thee: for Thou hast now made known unto us the king's matter.*"

Urgent as the matter was, and anxious as Daniel was to hasten to acquaint the king, he first offers up this tribute of praise; and the circumstance is recorded for us to imitate, and to impress upon us that it is not lost time, even in the greatest emergency, to offer up a prayer to the Great God Who ruleth all things.

Now Daniel does not hasten alone into the king's presence as before, but goes first to Arioch, the captain of the guard, and in earnest words says to him, "*Destroy not the wise men*

of Babylon; bring me in before the king, and I will show unto the king the interpretation."

This time he would take care to carry out the court etiquette to the letter, in being announced by the proper official. Therefore he says to Arioch, "*Bring me in before the king,*" who hastens to do so; for the decree was a grievous one even to this soldier, who had had to carry out many severe sentences before this.

Nebuchadrezzar looked at the young man with some surprise, that he should venture to undertake to do what so many of his seniors had failed in. "*Art thou able,*" he says, "*to make known unto me the dream which I have seen, and the interpretation thereof?*"

Now comes the humility of Daniel, who gives all the glory to God. It is true, he says, that the astrologers and the magicians could not possibly reveal his dream; but there is a God in heaven who revealeth secrets, and He will make it known to thee, O king! Mark, Daniel adds, "*This secret is not revealed to me for any wisdom that I have more than any living.*" Then he tells the king his dream. At the close of his doing so, we are told that the king fell upon his face and worshipped Daniel, and commanded that they should offer an oblation and sweet odours unto him.

It is evident that Nebuchadrezzar imagined that a powerful god dwelt in Daniel, and hence he paid him this reverence, which we may be certain, though it is not specially mentioned, that Daniel (like St. Paul and Barnabas) refused to accept.

The king did not rest content with this outward respect to Daniel, but bestowed on him many gifts, and raised him to be a very great man by appointing him to be ruler over the whole province of Babylon, which office we may suppose was something like that of our Home Secretary.

Then we notice that Daniel sat in the king's gate. This

most probably was the gate of the inner palace, and Daniel most likely was placed there to try the people's causes, and therefore was made a judge of the highest rank—in fact, Lord Chancellor.

Moreover, he was still further made the chief of the governors of all the wise men of Babylon. This can only mean that he was also appointed Chancellor of the University. What a youthful president he must have looked in the midst of such "potent, grave, and reverend signiors!" All this would, in the usual course of things, have raised a feeling of jealousy and intense hatred amongst the courtiers, but we do not read of his promotion having had this effect, which we may be sure would have been recorded, as later on we are told of the malicious jealousy of the courtiers of Darius. Perhaps we have not far to look for a reason for this. Daniel had just saved the lives of a large number of high officials by showing an amount of wisdom of a miraculous kind. We can well conceive, then, that these men would hope that as their president and chief he would do them a like service on future occasions.

We will not dwell upon the story of Daniel's three companions being cast into the fiery furnace, excepting to notice that it is evident (as has been often pointed out) that Daniel was away from Babylon at the time, and therefore not present on the occasion of their trial, for had he been there he would certainly have stood by them, and even would have been ready, if called upon, to have suffered with them.

The story shows the irascibility of Nebuchadrezzar, which was a sad blot on his character, and led him to do very many cruel things.

It will be well to notice, however, that the king speaks of the fourth man in the fire being "*like the Son of God*," by which remark from a heathen monarch we may be sure that he had a strikingly Divine appearance, and we shall not,

I think, be wrong in supposing it was our Lord Himself, the second Person in the Blessed Trinity.

Again, we find this impulsive king speaking in the most exalted language of Jehovah the God of the Jews, and now decreeing that if any man should say anything amiss against Him he should be most severely punished. He does not, however, at this time renounce his own gods for the worship of Jehovah, but simply speaks of Him as the God of Shadrach, Meshach, and Abednego.

We next find Daniel standing before the king to interpret another dream which had greatly troubled Nebuchadrezzar. As before, he had sent for all his learned officials, but with the same non-success; but this time he does not fly into a rage with them, but sends last of all for their president. It would quite accord with Oriental usage that the man in the highest position should go in last to the king on such an important occasion, and it would be paying him the compliment of supposing that his judgment would override any opinions they might have put forth before on the matter.

From what follows it is clear that the king believed that Daniel would on this second occasion prove himself to be equally competent to interpret his dream, for he says: "*O Belteshazzar, master of the magicians, because I know that the spirit of the holy gods is in thee, and no secret troubleth thee, tell me the visions of my dream that I have seen, and the interpretation thereof.*"

From this speech we find that Nebuchadrezzar is still a polytheist, and acknowledges Jehovah as one out of many gods.

The dream and the interpretation are so familiar to my readers that I need not dwell upon them. There are, however, one or two points of interest that are worthy of notice. Though Daniel saw with deep regret the faults of the king, he evidently had a great personal esteem for him, and perhaps,

being divinely inspired, he could see not a few traces of good in Nebuchadrezzar's heart; therefore when he had heard the dream he was so overcome with its serious and sad import that for some time he could not speak a word, but stood still with grief and astonishment on his face.

Nor did his composure return to him until the king said: "*Belteshazzar, let not the dream or the interpretation trouble thee.*" There was no irritation on the part of Nebuchadrezzar at being kept so long waiting for an explanation, and nothing could be more gentle and assuring than this address to his faithful minister, who at once enters upon the subject by telling the king that he had sad intelligence to communicate to him. After going through the dream, explaining every part of it, Daniel boldly but still respectfully ventures to advise the king to change his course of life: "*O king, let my counsel be acceptable unto thee, and break off thy sins by righteousness, and thine iniquities by showing mercy to the poor, if it may be a lengthening of thy tranquillity.*"

Daniel had seen since he had dwelt in Babylon that the king often committed very unrighteous acts from the want of a proper control over his temper; and sometimes, too, he inflicted great cruelties upon the poor captives that he had taken prisoners. It was, as I said, a bold thing for Daniel to address his sovereign thus, but courage was one of his master-virtues, and was indeed strikingly manifested throughout his whole life.

We now come to a very interesting part of the story. Nebuchadrezzar was standing on the high, flat roof of his palace, or from the top of the hanging gardens, from whence he could see the length and breadth of his noble city, and as he cast his eyes over the magnificent buildings in all directions, and the marvellous wall with its massive gates surrounding the whole, we are not surprised at his exclamation: "*Is not this great Babylon which I have built?*"

It was quite natural that such feelings should be in his breast; and I strongly object to the statements made by some speakers and writers, that it was for the vain boasting implied in these words that he was so severely punished. Not so, indeed, but because he had disregarded a most remarkable and miraculous warning from God. Twelve months had rolled away since his dream; therefore he had had ample space for repentance, but he had not changed his life, nor taken the advice of Daniel, and now the punishment foretold came upon him, for a peculiar kind of madness seized him, which rendered him not only unfit to govern, but also dangerous to his fellow-men.

This malady of Nebuchadrezzar has frequently formed subject of discussion, and many opinions have been stated in reference to the matter. I think, however, I cannot do better than quote that of the learned and pious physician Dr. Mead, in his "*Medica Sacra*":—

"All the circumstances of Nebubadrezzar's case agree so well with a hypochondriacal madness, that to me it appears evident that Nebuchadrezzar was seized with this distemper, and under its influence ran wild into the fields, and that, fancying himself transformed into an ox, he fed on grass after the manner of cattle. For every sort of madness is the disease of a disturbed imagination, which this unhappy man laboured under for full seven years. And through neglect of taking proper care of himself, his hair and nails grew to an uncommon length, whereby the latter, growing thicker and crooked, resembled the claws of birds. Now, the ancients called the people affected with this kind of madness λυκανθρωποι (*wolf-men*), or κυνανθρωποι (*dog-men*), because they went abroad in the night imitating wolves or dogs, particularly intent upon opening the sepulchres of the dead, and had their legs much ulcerated either from frequent falls or the bites of dogs.

"In like manner are the daughters of Prœtus related to have been mad, who, as Virgil says (*Ecl.* vi. 48):—

"'*Implerunt falsis mugitibus agros.*'
"'With mimic howlings filled the fields.'

"For, as Servius observes, Juno possessed their minds with such a species of fury that, fancying themselves cows, they ran into the fields, bellowed often, and dreaded the plough. Nor was this disorder unknown to the moderns, for Schenckius records a remarkable instance of it in a husbandman of Padua who, imagining himself a wolf, attacked and killed several people in the fields; and when at length he was taken, he persevered in declaring himself a real wolf, and that the only difference consisted in the inversion of his skin and hair. But it may be objected to our opinion that this misfortune was foretold to the king, so that he might have prevented it by correcting his morals, and therefore it is not probable that it befell him in the course of nature.

"But we know that those things which God executes either through clemency or vengeance are frequently brought about by natural causes. Thus, having threatened Hezekiah with death and being afterwards moved by his prayers, He restored him to life and made use of figs laid on the tumour as a medicine for the disease.

"King Herod, on account of his pride, was devoured by worms; and nobody doubts but that the plague, which is generally attributed to Divine wrath, most commonly owes its origin to corrupted air."

In these lines I think Dr. Mead has most clearly and succinctly explained the whole case. There can be no doubt that the mind of the proud Nebuchadrezzar was so shattered that he fell into a monomania, believing himself to be an animal, and that his physicians thought it advisable to humour him by treating him as such; but I think that he was con-

fined to his own park, and perhaps the people were not made aware of the nature of his special complaint, and meanwhile probably his clever wife acted as regent; or, if she did not, some one else did, for it is quite evident that no other king was chosen, and that when he recovered there were great rejoicings. His own account of his recovery, given in Daniel, is so deeply interesting that I must quote it:—

"And at the end of the days I, Nebuchadnezzar, lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the most High, and I praised and honoured Him that liveth for ever, Whose dominion is an everlasting dominion, and His kingdom is from generation to generation, and all the inhabitants of the earth are reputed as nothing; and He doeth according to His will in the army of heaven and among the inhabitants of the earth, and none can stay His hand nor say unto Him, What doest Thou? At the same time my reason returned unto me, and for the glory of my kingdom mine honour and brightness returned unto me, and my counsellors and my lords sought unto me, and I was established in my kingdom, and excellent majesty was added unto me." (Dan. iv. 34-36.)

From the above passage I think we may feel assured that Nebuchadrezzar became a worshipper of Jehovah. There are evident signs upon the monuments that he was always inclined to monotheism, and some of the attributes he gives to his god Merodach might be applicable to the Deity. Mr. Pinches tells me that he has found the word Marduk (Merodach) used for *ilu*, "god."

There seems to have been a progress in his spiritual character after each of the interviews he had with Daniel upon the important occasions related by the prophet. On the first of such occasions, after Daniel had told the king his dream, and had distinctly told him that it had been revealed to him by God, we find that Nebuchadrezzar's belief was no

higher than what any other intelligent heathen might have had under the circumstances, for he says: "*Of a truth it is that your God is a God of gods, and a Lord of kings, and a revealer of secrets, seeing thou couldst reveal this secret.*"

This could only mean that he thought that Daniel's God surpassed his own, and was one whom he was willing to place in a high position in his pantheon. That his heart was not in the least touched with a desire to worship Jehovah is quite certain from what took place afterwards, when Daniel's companions were thrown into the fire, and the king set himself up above all gods. After the miracle we find him still more extolling the God of Shadrach, Meshach, and Abednego, and making a decree that severe punishments should be inflicted upon anyone who should dare to speak against their God; but he does not speak of Him as his own God; and even when he says, "*There is no other god that can deliver after this sort,*" he clearly implies that he believed in other gods, and simply thought that in this particular case the Hebrews' God had surpassed the others in power.

We see, however, after his illness a great change in him. On his reason returning, he lifted up his eyes to heaven and blessed the Most High, and when perfectly restored he publicly praised and extolled Jehovah; yea, he did more, he acknowledged God's righteousness in punishing him for his pride. These are his words: "*Now I, Nebuchadnezzar, praise and extol and honour the King of heaven, all Whose works are truth, and His ways judgment, and those that walk in pride He is able to abase.*"

From all this it seems quite clear that this truly great man became a humble worshipper of Jehovah, which gives an increased charm to this deeply interesting story.

Now I must return to Nebuchadrezzar's exclamation: "*Is not this great Babylon which I have built?*"

I need not notice the foolish objection of some sceptics

that Babylon had been built some 2,000 years before Nebuchadrezzar's time, for every sensible person would understand the passage to apply to new great buildings of his own inside the city.

It will, however, I think, be interesting to my readers to see what ancient history and the monuments say about this matter. I will, therefore, first show how utterly Babylon had been destroyed by Sennacherib only sixty-nine years before, when Nabopolassar, the father of Nebuchadrezzar, was made King of Babylon by the Assyrian monarch then reigning. (See page 613 *et seq.*)

The circumstances which caused Sennacherib to wreak such direful vengeance upon the city were the following:— Suzub, a Chaldæan chief, collected a band of followers at the city of Bittut, near the mouth of the river Euphrates, and defied the power of the Assyrians. To punish him Sennacherib organised an expedition to Chaldæa and defeated Suzub, who escaped and hid himself.

Afterwards, whilst Sennacherib was away at the Persian Gulf, Suzub, who had escaped from his hiding-place, raised a force and marched to Babylon. With him came numbers of Chaldæan emigrants, returning to their country, who, with the assistance of the Elamites, captured Babylon, and for a second time proclaimed Suzub king. Again Sennacherib's troops defeated Suzub, and this time sent Suzub bound in chains to Nineveh; but it was not long before he escaped from confinement and fled into Elam, where he collected together a number of Chaldæan refugees and marched to Babylon, when the people again opened their gates to him, and, after expelling the Assyrians from the country, raised Suzub once more to the throne.

Aware, however, of his inability to hold the throne without assistance, Suzub broke open the sacred treasures of Bel at Babylon, of Nebo at Borsippa, and Nergal at Cutha, and

sent the gold and silver as a present to Umman-minan, King of Elam, saying:—

> "Gather thy army, collect thy camp, to Babylon come and strengthen our hands, for [our] trust, O prince, art thou."

The King of Elam was very ready to make war with Assyria to avenge the ravages of the Assyrian army during Sennacherib's late campaign. Calling, therefore, to his standard all the tribes subject to Elam, he took the road to Babylon.

An immense host now gathered at this city, consisting of Chaldæans, Elamites, Persians, and people of the following cities and countries:—Anzan, Pasiru, Ellipi, Yazan, Lagapra, Harzunu, Dummuq, Sulaa, Samuna, Bît-Adini, Bît-Amukkan, Bît-Sillan, Bît-Sala, Larancha, Lahiru, Pekod, Gambul, and others. I have mentioned all these foreign-looking names because they are given upon the monuments, and to show what a formidable force Sennacherib had to encounter.

The King of Elam and Suzub marched out from Babylon, feeling strong enough to meet Sennacherib in the open field, and posted their troops at Halulū, on the Tigris, to check the Assyrian monarch before he overran the heart of the country.

Sennacherib, with all his faults, grievous as they were, was no coward. He determined, therefore, to join battle with this immense host, and succeeded in utterly routing them.

This says much for the superior skill and discipline of the Assyrian troops. Perhaps, also, their success was in a measure owing to the want of unity of action on the part of the allied armies.

The chiefs of the Elamites and Babylonians had gone out to the battle richly adorned with arms inlaid with gold, wearing also bracelets and rings of gold, and riding in chariots plated with silver. Most of these valuable trappings fell into the hands of the Assyrians, and the Assyrians say

that they slew 150,000 men, and that the slaughter lasted for four hours after sunset; but Suzub and the King of Elam escaped from the battle-field, the former to Babylon, and the latter to his own country.

Sennacherib directly after the battle pushed on to Babylon, stormed and captured the fortifications, and sacked the city. Suzub and part of his family fell into the hands of Sennacherib, who sent them to Assyria, where probably they were put to cruel deaths.

Sennacherib's fury was at its climax. He plundered the treasures, broke up the images of the gods, burnt and pulled down the houses, overturned the temples, levelled the walls, and threw down the towers, so that everything was given over to utter destruction.

All this took place only sixty-nine years before Nabopolassar began the great works which his son Nebuchadrezzar completed.

I must notice, however, that Esar-haddon, the son of Sennacherib, was much more kindly disposed towards Babylon, and went so far as to restore the booty taken by his father. There is also every probability that he restored some parts of the city, for he made it his chief residence, and for thirteen years under his rule the people that were left enjoyed peace.

After the death of Esar-haddon, his son Assur-bani-pal succeeded him on the throne of Assyria; and he placed his brother Samas-sum-ukîn (Saosduchinos) on the throne of Babylon, but kept a tight hold on the country by placing garrisons in the principal fortresses and appointing provincial governors; so that Samas-sum-ukîn had little more than the name of sovereign, and had to address his brother as "the King my Lord."

Neither Samas-sum-ukîn nor his subjects were satisfied with this position, and a revolt soon took place, in which Samas-sum-ukîn played a double and nefarious part by sending

messengers to the Chaldæans, Elamites, Arabians, and others, pressing them to join in the revolt, and at the same time despatched a deputation to Assur-bani-pal to assure him of his continued devotion. The King of Assyria believed his brother, and received the embassy with every mark of favour.

Soon after, however, he discovered his brother's treason and sent an army into Babylonia, which commenced a vigorous campaign against the rebels. The Assyrians defeated the combined forces of the Babylonians, Elamites, Chaldæans, Arabians, and others, and shut them up in the four cities of Babylonia—Babylon, Sippara, Borsippa, and Cutha.

The siege of these places was prosecuted with vigour, and the people were reduced to such straits that they ate their children from famine.

On Cylinder A in the British Museum, col. iv., line 100, Mr. George Smith's edition and translation, which Mr. Pinches has revised for me, Assur-bani-pal thus describes these circumstances :—

> "Famine took them; for their food the flesh of their sons and daughters they did eat. . . . Samas-sum-ukîn, my rebellious brother, who made war with me, in the fierce burning fire the gods threw him and destroyed his life. And the people who to Samas-sum-ukîn, my rebellious brother, he had caused to join, and these evil things did, who death feared, their lives before them being precious, with Samas-sum-ukîn their lord they did not burn in the fire; those who from before the edge of the sword, dearth, famine, and the burning fire had fled and taken refuge, the net of the great gods my lords, from which there is no escape, overthrew them. One did not flee; a sinner did not escape from my hands; my hands held them. Powerful war-chariots, covered chariots, his concubines, the goods, furniture of his palace, they brought to my presence. Those men [who] the curses of their mouth against Assur my god curses uttered, [and against] me the prince his worshipper had devised evil, their tongues I pulled out, their overthrow I accomplished.
>
> "The rest of the people alive among the stone lions and bulls which Sennacherib, the grandfather, my begetter, in the midst had thrown, again I in that pit those men in the midst threw. The limbs cut off I caused to be eaten by dogs, swine, eagles (?),

vultures (?), birds of heaven, and fishes of the deep. By these things which were done I satisfied the hearts of the great gods my lords. The bodies of the men whom Nergal had destroyed, and who in drought and famine had passed their lives, as part of the food of dogs and swine littered (?) the streets [and] filled the squares.

"Their bones from the midst of Babylon, Kutha, and Sippara I brought out and placed in heaps."

Could any picture be more horrible than this which Assur-bani-pal has himself painted of his own abominable cruelties upon the Babylonians? and for which he actually takes the credit of having done it all to please his gods.

Now I want my readers to notice that this last destruction of the Babylonian people, and doubtless of their property also, took place only about twenty-two years before Nebuchadrezzar's father was sent to govern Babylon, and only fifty years before Nebuchadrezzar ascended the throne as sole monarch. Therefore when these men rose into power Babylon was little more than a heap of ruins, but soon by Nebuchadrezzar's brilliant genius it surpassed all other cities in the world for the magnificence of its temples, palaces, dwelling-houses, walls, fortifications, &c. &c. Well, then, might this monarch say: "*Is not this great Babylon which I have built for the royal dwelling-place, by the might of my power and for the glory of my majesty?*" (Dan. iv. 30. R.V.)

And the monuments help us particularly in this respect, for Nebuchadrezzar has left us in his inscriptions minute and remarkable accounts of his various architectural works, from which monuments I will now give my readers some quotations which have been translated by a number of Oriental scholars such as Ménant, Rodwell, Fleming, and Ball. It is, however, the universal opinion that the version given by the Rev. C. J. Ball is the best, and therefore I shall quote from his translations, which have appeared from time to time in the "*Proceedings of the Biblical Archæological Society.*"

Like the Assyrian kings, the Babylonian monarchs commenced their inscriptions by a long list of their titles, thus :—

> "Nebuchadrezzar, King of Babylon, the prince exalted, the favourite of Merodach, the pontiff supreme, the darling of Nebo, the mild, the possessor of wisdom, who the way of their godhead seeketh after, who hath feared their lordship, the ruler unwearied, who for the maintenance of Esagilla and Ezida daily is careful, and the weal of Babylon and Borsippa seeketh after steadfastly, the wise, the prayerful . . . the princely son of Nabopolassar, King of Babylon, am I."

To some of these titles, doubtless, Nebuchadrezzar was fairly entitled, but history will scarcely bear out his claiming to be "the mild," for, from what we read of him, we should think his temper was a remarkably irascible one—as witness his giving orders for all the wise men to be destroyed because they could not tell him his dream, and his casting Daniel's companions into the fire because they would not bow down to his golden image.

The following passage gives an account of the embellishment of some of his temples :—

> "Silver, gold, glitter of precious stones, bronze, sycamore-wood, cedar-wood, what thing soever's name is precious, a large abundance, the produce of mountains, the fulness of seas, a rich present, a splendid gift to my city of Babylon, into his presence I bore.
>
> "In Esagilla, the palace of his lordship, I wrought embellishments. Ekua, the abode of the lord of the gods, Merodach, I made its walls to glisten like suns. With glittering gold, like rubble (?), with onyx, and alabaster, the habitation of the house I overlaid. The gate of Hilibu, the Gate of Gladness, and the gate of Ezida [and] Esagilla; I had them made brilliant as the sun That shrine, a shrine of royalty, the shrine of the lordship of the overseer of the gods, the prince Merodach, whose fabric a former King in silver had fabricated, with shining gold, a splendid decoration, I overlaid. The vessels of the house of Esagilla with glittering gold, the bark of Merodach with *Zarirû*-stones I made bright, as the stars of the heavens.
>
> "The temples of Babylon I made, I filled (*i.e.*, furnished).
>
> "Of Etemen-ana-ki in burnt brick [and] fine onyx marble (?) I reared its head.

"To make Esagilla my heart stirred me up; in chief have I regarded it.

"The choicest of my cedars which from Lebanon the noble forest I brought, for the roofing of Ekua, the sanctuary of his lordship, I selected. The inner side of the huge cedar-beams for the roofing of Ekua with shining gold I overlaid.

"The panelling under the cedar beams of the roofing with gold and precious stones I made bright. For the making of Esagilla daily I besought the King of the gods, the Lord of lords."

From the temples of Babylon, Nebuchadrezzar turns to those of Borsippa, which he embellishes with similar grandeur, as thus described by him:—

"Borsippa, the city of his abode, I beautified, and Ezida, 'the Eternal House,' in the midst thereof I made. With silver, gold, precious stones, bronze, sycamore-wood, cedar-wood, I finished the work of it.

"The cedar of the roofing of the gate of the abodes of Nebo with gold I overlaid. The cedar of the roofing of the gate of Nanâa I overlaid with shining silver. The bulls, the leaves of the gate of the abode, the lintels, the bars, the bolt, the door-sill, were of *Zarirû*-stone. The cedar of the roofing of its chambers (?) with silver I made bright.

"The path of the shrine and the way to the house was of yellow brickwork.

"The seat of the shrine in the midst thereof was silver work. The bulls, the leaves of the gates, with plates of bronze (?) brightly I made to glisten. The house I made gloriously bright, and for gazings [of wonder] with carven work I had it."

Nebuchadrezzar goes on to describe the monuments of other temples in Borsippa, and then returns to those of Babylon:—

"The great house Edimmerninharšagga in the heart of Babylon, for the great goddess, the mother that made me, in Babylon I built.

"For Nebo, the exalted messenger, who bestowed a sceptre of righteousness for governing all habitable places, Esapakalamasimma, his house in Babylon with bitumen and brick I constructed the structure thereof.

"For Sin, that brighteneth my boundary walls, Egišširgal, his house in Babylon I made.

"For Shamash, the judge supreme who putteth the righteous purpose in my mind, Esakudkalama, his house in Babylon with bitumen and brick loftily I made.

"For Rimmon, who causeth abundance in my land, Enamghê, his house in Babylon I built."

Then Nebuchadrezzar tells us of his erecting in Babylon several temples to the goddesses Gula and Ekikugarza, also in Borsippa :—

"For Gula, that spareth, that fostereth my life, Esabad, Eharsagilla, her houses in Babylon with bitumen and brick in fair wise I built. For Ninlilanna, the lady that loveth me, Ekikugarza, her house in the purlieus of the wall of Babylon loftily I made.

"For Gula, the lady that maketh whole my flesh, Egula, Etilla, Ezibatilla, her three temples in Borsippa I made."

In the next passages, which are deeply interesting, Nebuchadrezzar refers to the walls of the city which were commenced by his father :—

"Imgurbel and Nimittibel, the great ramparts of Babylon, which Nabopolassar, King of Babylon, the father that begat me, had made and not finished the work of them ; whose moat he had dug, and two strong embankments with gypsum and burnt brick had constructed along its border. The dykes of the Arahtu he had made, and fences of brick [on] the other side of Euphrates had constructed, and had not finished the rest. From Du-azag, the place of them that determine destinies, the shrine of the Fates, unto A-ibur-sabu, the causeway of Babylon before the gates of Beltis, with *Kumina-banda* tiles, as a sacred way of the great lord Merodach, he beautified the road.

"As for me, his eldest son, the darling of his heart, Imgur-bel and Nimittibel, the great ramparts of Babylon, I finished.

"Beside the scarp of its moat, the two strong walls with bitumen and burnt brick I built, and with the wall which my father had constructed, I joined them, and the city, for cover, I carried them round. A wall of brick at the ford of the setting sun, the fortress of Babylon I threw around.

"A-ibur-sabu, the causeway of Babylon, for the sacred way of the great lord Merodach to a high elevation I raised, and with *Kumina-banda* (perhaps glazed) tiles, and stone hewn from the mountains, A-ibur-šabû, from the shining gate of Ištar that hurleth down them that assail her, for the sacred way of his godhead I made fair, and with what my father had done, I connected, and I beautified the road of Istar that hurleth down them that assail her.

"Of Imgurbel and Nimittibel, of the portals on both sides, through the raising of the causeway of Babylon, low had become their entrances.

"Those portals I pulled down, and over against the water, their

foundation with bitumen and brick I laid. With bricks [and] gleaming onyx-marble, of which bulls and huge serpents they make, the interior of them cunningly I constructed.

"Strong cedar beams for the roofing of them I laid on. Doors of cedar with plating of copper; lintels, and hinges, bronze-work in its gate I set up.

"Strong bulls of bronze, and serpents, huge, erect, by their thresholds I stationed; those portals for the gazings of the multitude of the people, with carven work I filled."

It will be here noticed that Nebuchadrezzar tells us that he covered the gates with a plating of copper and bronze-work, quite corresponding with the bronze plates we have in the British Museum, which once covered the gates of Balawat (Fig. 127), and it also shows that the ancient writers were wrong in calling them solid gates of brass. Besides the walls, Nebuchadrezzar built ramparts at some distance from them, of which the following is his account :—

"That shaft of battle to Imgurbel, the wall of Babylon, might not reach;—what no King before me had done;—for four thousand cubits of ground on the flanks of Babylon, from afar unapproachable, a mighty rampart at the ford of the sun-rising, Babylon I threw around.

"Its moat I dug, and the bank of it with bitumen and brick I bound together, and a mighty rampart on the marge of it mountain-high I built.

"Its portals broad I constructed, and the doors in cedar with plating of copper I set them up. That foes might not present the face, the bounds of Babylon might not approach, great waters like the volume of the sea the land I carried round, and the crossing of them was like the crossing of the great sea, of the briny flood.

"An outburst of that within them not to suffer to befall, with a bank of earth I embanked them, and walls of kiln-brick I threw around them. The bulwark skilfully did I strengthen, and the city of Babylon I made a fortress."

Nebuchadrezzar goes on to tell us what he did at Borsippa, and then says :—

"From the time that Merodach created me for sovereignty, [from the time that] Nebo, his true son, committed his subjects to me, like dear life love I the building of their lodging-place. Besides Babylon and Borsippa, I did not beautify a city."

The next point of intense interest in these inscriptions is the building of the king's palace:—

"In Babylon, my favourite city, which I love, the palace, the house of the gazings of the people, the bond of the country, the splendid mansion, the abode of royalty in the land of Babylon, that is, in the midst of Babylonia from Imgur-bel to Libilhegalla, the canal of the sun-rising; from the bank of the Euphrates to A-ibur-sabu, which Nabopolassar, King of Babylon, the father who begat me, with brick had erected and dwelt therein;

"By the waters of a flood its foundation was weakened, and through the raising of the causeway of Babylon, of that palace low had become the gates of it; its walls of sun-dried brick I pulled down, and its foundation-stone I uncovered, and the bottom of the water I reached; over against the water its foundation I firmly laid, and with bitumen and brick I reared it high as the wooded hills.

"Stout cedars for the roofing of it I laid on. Doors of cedar [with] a plating of copper sills and hinges of bronze-work in its gates I set up.

"Silver, gold, precious stones, everything that is prized, is splendid; substance, wealth, the ornaments of majesty, I heaped up within it.

"Because the establishment of my royalty in another city my heart loveth not, in no dwelling-places built I an abode of lordship; riches, insignia of royalty, I placed not up and down the country.

"In Babylon a site for my abode, for the insignia of my majesty, was not to be found. For that the fear of Merodach my lord was within me, in Babylon, his fenced city, to enlarge the seat of my royalty, his street I altered not, his shrine I demolished not, his canal I filled not up (?). A site far and wide I sought. And that shaft of battle to Imgur-bel the wall of Babylon might not reach for four hundred and ninety cubits of ground on the flanks of Nimittibel, the outer wall of Babylon, for cover of the two strong walls with bitumen and brick a rampart mountain-like I made.

"And in the middle of them a structure of brick I constructed, and on the top of it a great house for the seat of my royalty with bitumen and brick loftily I made, and with my father's palace I joined [it], and in a salutary month, on a lucky day, the foundations of it in the bosom of broad Earth I firmly laid, and the top of it I reared high as the wooded hills.

"On the fifteenth day the work of it I finished, and made splendid the seat of lordship."

The superstition of Nebuchadrezzar will be noticed here in choosing a lucky day for laying the foundations of his palace, and we smile, forgetting that even amongst our most intimate friends we often find this same superstition cropping up. How many are there that still believe in Friday's being an unlucky day, and, say what you will, you cannot persuade sailors that it is not so ; and yet such a superstition is of a similar kind to that ancient idolatry, which was so strongly denounced by the prophets.

But I must return to the building of the palace and its gorgeous decorations :—

> "Strong male cedars, the growth of high mountains, huge female cedars and cypresses, costly stones glittering, for the roofing of it I laid on.
>
> "Doors of sycamore, cedar, cypress, ušû, and ivory, the frame of silver [and] gold, and the plating copper; the thresholds and hinges, bronze-work, in the gates of it I set up, and with a cornice of onyx its top I surrounded. A strong wall in bitumen and brick mountain-like I threw around it. On the flanks of the wall of brick a great wall with huge stones, the yield of great mountains, I made, and like a mountain I raised its head.
>
> "That house for gazings I caused to be made, and for the beholding of the multitude of the people, with carven work I had it filled.
>
> "The awe of power, the dread of the splendour of sovereignty, its sides I begirt, and the bad, unrighteous man cometh not within it. To daunt the enemy I caused the sides of the wall of Babylon to keep far off his battle-shaft, and the city of Babylon I made strong as the wooded hills."

This inscription concludes with a prayer which I am sure my readers will think, as I do, is as remarkable as it is interesting ; for, as I have noticed before, Nebuchadrezzar was almost a monotheist, and this dedicatory prayer is addressed exclusively to Merodach ; indeed, when I first read it, I felt that he was "*not far from the kingdom of heaven*," and it led me to believe most thoroughly that he afterwards substituted the worship of the true God Jehovah for that of Merodach. The prayer is as follows :—

Nebuchadrezzar's Prayer.

"To Merodach, my lord, I prayed and lifted up my hands. Merodach, lord, open-eyed of the gods! gracious one of the gods, mighty prince!

"Thou it was that createdst me, and with the sovereignty of the multitude of the peoples didst invest me. Like dear life I love the exaltation of thy lodging-place. Besides thy city of Babylon amongst all the dwelling-places I adorned not a city.

"Like as I love the fear of thy godhead, and seek unto thy lordship, favourably regard the lifting up of my hands, hear my prayer! I verily am the maintaining king that maketh glad thine heart; the wary city warden that maintaineth all thy towns.

"By thy command, O merciful Merodach, may the house I have made to eternity endure! and with the fulness thereof may I be satisfied, and in the midst thereof hoar age may I reach!

"May I be satisfied with children! Of the kings of the countries and of all mankind, their heavy tribute may I receive within it! From the foundation of heaven to the zenith, wherever the sun rises, may I have no enemy, foeman may I have none!

"My posterity within it for evermore over the Black-haired race (*i.e.*, the Accadians) may they rule!"

Turning now from Nebuchadrezzar's palace and his dedicatory prayer, I must notice his restoration of the tower Birs Nimroud, situated in the ancient city of Borsippa, probably standing on the site of the traditional Tower of Babel. This temple was raised in the form of a truncated pyramid, but only forty-two cubits (seventy feet) had been built, and the structure, being left unfinished, had fallen into ruins. Nebuchadrezzar rebuilt it in the form of a temple of seven stages, each stage being dedicated to one of the planetary bodies.

Claudius James Rich gives this description of the present ruins, which he calls "the most interesting and remarkable of all Babylonian remains":—"The whole height of the Birs Nimroud above the plain to the summit of the brick wall is 235 feet. The brick wall itself, which stands on the edge of the summit, and was undoubtedly the face of another stage, is thirty-seven feet high. In the side of the pile a little below the summit is very clearly to be seen part of

another brick wall, precisely resembling the fragment which crowns the summit, but which still encases and supports its part of the mound. This is clearly indicative of another stage of greater extent. The masonry is infinitely superior to anything of the kind I have ever seen, and, leaving out of the question any conjecture relative to the original destination of this ruin, the impression made by the sight of it is that it was a solid pile composed in the interior of unburnt brick and perhaps earth or rubbish, that it was constructed in receding stages, and faced with fine burnt bricks having inscriptions on them, laid in a very thin layer of lime and cement. . . . The facing of fine burnt bricks has partly been removed and partly covered by the falling down of the mass which it supported and kept together."

Nebuchadrezzar's account of it upon the cylinders as found at the corners of the third stage of the tower, and now in the British Museum, is—

> "At that time Eüriminanaki, the Tower of Borsippa, which a former King had made, and had raised to a height of forty-two cubits, and had not reared the top thereof—from distant days it had fallen into decay, and the outlets of its water were not kept in order. Rain and running had torn out its brick-work; the kiln-brick of its casing was broken away, and the sun-dried brick of its mass was thrown up in heaps. To repair it the great lord Merodach made me lift up my heart.
>
> "Its place I altered not, and changed not its site. In a salutary month, on a lucky day, the sun-dried brick of its mass and the kiln-brick of its casing which had fallen I joined together, and the pieces of it I set up, and the writing of my name on the repairs of its fallen parts I placed. . . . Like the old one anew I built it, and as in days of yore I raised the top thereof."

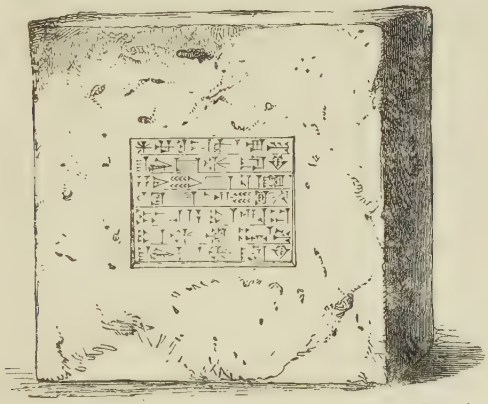
The above is Rev. C. J. Ball's translation, which is considered superior to that by Mr. Fox Talbot in "*Records of the Past*."

It is interesting to note that Nebuchadrezzar talks of writing his name upon the restored parts, and it is found that

nine out of every ten bricks of the ruins of Babylon have his name upon them, one of which is in Case A in the upper Assyrian Room of the British Museum, of which Fig. 163 is a facsimile.

Thus even the stones cry out in confirmation of the historical accuracy of the Bible, and especially of this Book of Daniel.

Herodotus tells us of the wonderful bridge Nebuchadrezzar constructed over the Euphrates, having only one span,



B. M., Case A.

Fig. 163.—Babylonian Brick stamped with Nebuchadrezzar's Name.

which must have been a marvellous piece of engineering for those times. We have not yet found any account of it, but we have of one across the canal.

After the usual long string of titles, finishing with

> "The son of Nabopolassar, King of Babylon, am I,"

the inscription continues thus:—

> "Libil-hegalla, the canal of the sun-rising of Babylon, which from days remote had gone to decay and with subsidence of earth was choked up, and rubbish filled its bed, I looked to; and from the bank of the river Sepharvaim to Aa-ibur-shabû with bitumen and kiln-brick I rebuilt its banks.

"At Aa-ibur-shabû, the causeway of Babylon for the road of the great lord Merodach, a bridge of the canal I constructed and raised the way.

"Merodach, great lord! for thy part behold thou, and long life, enough of children, stability of throne, and length of reign for a boon bestow thou."

I will finish these quotations from some of the important inscriptions in our possession relating to Nebuchadrezzar, by giving his *personal statement* of having written upon tablets the particulars of the numerous buildings he erected in and about Babylon, of which document we have in the British Museum the original copy :—

"The renovation of Baylon and Borsippa,
Which above what was before
I beautified and
Made into principal [cities];
All my costly works,
The restoring of the temples of the mighty gods,
Which above the kings my fathers I added,
On tablets I wrote, and
Laid up for hereafter.
All my works
Which on tablets I wrote,
May the learned behold, and
The glory of the gods
May he consider."

Nebuchadrezzar's reign lasted forty-three years, and there can be no doubt that Daniel continued to be the king's chief minister the whole time ; I think that he had reigned thirty-three years when he lost his reason, and after his restoration spent ten years more in peace and tranquillity, surrounded by all the pomp and refinement which he had introduced into Babylon.

One could have wished that Daniel had told us a little more of himself during this long reign than what is recorded in his first four chapters, and there is a gap of some twenty-four years between the events of chapters ii. and iv., and then between chapters iv. and v. there is another gap of some thirty-

three years, that is, from the restoration of Nebuchadrezzar to the fall of Babylon. During these thirty-three years we have no record of Daniel whatever; probably during the reigns of some of the successors of Nebuchadrezzar he retired into private life, for he certainly does not seem to have been in office during the reign of

BELSHAZZAR,

who was evidently personally unacquainted with him.

This brings us to a very interesting inquiry as to who Belshazzar was; for ancient history does not speak of him, but states that Nabonidus was king at the time of the invasion of Babylon by Cyrus, and also states that this Nabonidus was not killed, but treated with kindness.

Some have gone so far as to believe Belshazzar to have been a mythical character, whilst others have, on the other hand, taken the words in Daniel to mean that he was really the son of Nebuchadrezzar. Both are utterly wrong. He certainly was not a mythical character, for inscriptions have been found stating that the name of the eldest son of Nabonidus was Bel-shar-usur, who I hope presently to show was the Belshazzar of Daniel. That he was not Nebuchadrezzar's son can be proved by a series of historical facts.

In order to put the whole case clearly before my readers, I must give a short *résumé* of what took place after Nebuchadrezzar's death. When that event happened, his son Amil-Marduk, the Evil-Merodach of the Bible, ascended the throne, who seems to have been a pacific sovereign. The Scriptural story tells us that he released Jehoiachin, King of Judah, from prison and treated him with kindness and even honour, for it says in 2 Kings xxv. 28: *"He set his throne above the throne of the kings that were with him in Babylon."*

Perhaps he also showed mercy and kindness to other prisoners and captives, which might have led to discontent

among the proud and overbearing nobles of Babylon, in consequence of which a conspiracy was formed against him, led by his own brother-in-law, Nergal-shar-usur, the Nergal-sharezer of the Bible. (Jer. xxxix. 3, 13.)

The conspirators assassinated Evil-Merodach after a reign of two years, and raised Nergal-shar-usur to the throne. This man was called *Rubu emga*, perhaps one of the high titles in the state, and had received in marriage a daughter of Nebuchadrezzar, which connected him closely with the throne. He was present at the siege of Jerusalem, and, Jeremiah says, sat in the middle gate after the taking of the city.[1]

There is in the Library of Trinity College, Cambridge, a terra-cotta cylinder, which was brought from the ruins of Babylon by Mr. Layard, with an inscription upon it by this king. The cuneiform text is printed in Vol. I., p. 67, of the British Museum Series of "*Cuneiform Inscriptions of Western Asia*," and a translation is given of it in "*Records of the Past*," by Rev. J. M. Rodwell,[2] of which the following is the introduction :—

> "Neriglissar, King of Babylon, restorer of Bit-Saggatu and Bit-Zida,[3] builder of holy places, who, in order to make his kingdom durable, the great gods have stablished in power. Merodach, powerful among the gods, determiner of destinies, for supremacy over many lands hath created him [and] hath determined his destiny, for help and progress in abundance hath he made him.
>
> "Nebo, mighty son, a sceptre of righteousness, hath caused his hand to hold for the benefit of lands. The god Abu-Ra, mighty among the gods, hath furnished him his shield. Son of Bel-sum-iskun, King of Babylon, am I."

Nergal-shar-usur must have been advanced in years when he seized the throne, and we find that he died little more than three years afterwards, when his son, Labasi-Merodach, the Laborosoarchod of the Greeks, succeeded him.

Another conspiracy arising, this king was also assassinated nine months after his accession, and a nobleman named

[1] Jer. xxxix. 3. [2] Vol. V., p. 139. [3] Now read "E-sagila" and "E-zida."

Nabu-na'id (by the Greeks, Nabonidus), the son of a *Rubu ennga*, was raised to the throne. This man's eldest son was named Bel-shar-usur, as we find from an inscription on four tablets in the British Museum, that were found by Sir Henry Rawlinson in the year 1854 at the corners of the great temple of the Moon at Mugheir (Ur of the Chaldees), Abraham's birthplace, which inscription, translated by Mr. Fox Talbot, is in "*Records of the Past*,"[1] and commences thus:—

> "Nabo-imduk,[2] King of Babylon, restorer of Bit-Saggathu and Bit-Zida,[3] worshipper of the great gods, I am he."

Then from the 19th to the 31st line we have these words:—

> "Myself, Nabo-na'id, King of Babylon, in the fear of the great divinity preserve me! My life and distant days abundantly prolong! And of Bel-sur-ussur, my eldest son, the offspring of my body, the awe of thy great divinity fix thou firmly in his heart, that he may never fall into sin, and that his glory may endure."

On reading this inscription Sir Henry Rawlinson at once declared it to be his opinion that Bel-shar-usur had been associated in the government with his father, and possessed kingly power. Sir Henry's reason for this is, that Oriental monarchs generally, and Assyrian and Babylonian kings in particular, were so jealous of possible rivals in their own family that they did not name even their sons upon public documents, unless they had associated them on the throne.

Canon Rawlinson, who diligently searched the monuments, could only find two other instances of the sons of the Kings of Assyria and Babylon being mentioned on their inscriptions. One is that of Kudur-mabuk, a very ancient King of Babylon, who mentions his son Rimagu, but he had made him King of Larsa. And Sennacherib, King of Assyria, mentions his son Asshur-nadin-sum, whom he had elevated to the throne of Babylon. The first inscription, translated by

[1] Vol. V., p. 147. [2] Now read "Nabo-na'id." [3] See Note 3, p. 652.

George Smith, will be found in Vol. III., p. 20, of "*Records of the Past,*" of which these are the words :—

> "To Ur, his king, Kudur-mabuk, lord of Syria, son of Simti-sihak, worshipper of Ur, his protector marching before him, Bit-rubmah, for his preservation and the preservation of Ardu-sin his son, King of Larsa, they built."

The other inscription is in Vol. I., p. 40, the translation of which is by Sir Henry Rawlinson :—

> "On my return, Assur-nadin-sum, my eldest son brought up at my knees, I seated upon the throne of his kingdom, all the land of Leshan and Akkad I entrusted to him."

From these two instances, I think we may fairly reason that Belshazzar would not have been mentioned by his father on the tablets placed at the four corners of the temple, had he not been united with him on the throne.

We have still more light thrown upon this matter by another inscription upon a tablet of unbaked clay from Babylon, which has been translated by Mr. Theophilus G. Pinches.[1] This tablet will be found in Case C of the Assyrian Room upstairs, close by which is the cylinder (Fig. 164) which also refers to this taking of Babylon by Cyrus. Upon this tablet we find Nabonidus's son mentioned five times, and at the head of a division of the army. If, then, Belshazzar was old enough to command an army, he was of sufficient age to govern a city. The first notice of him is this :—

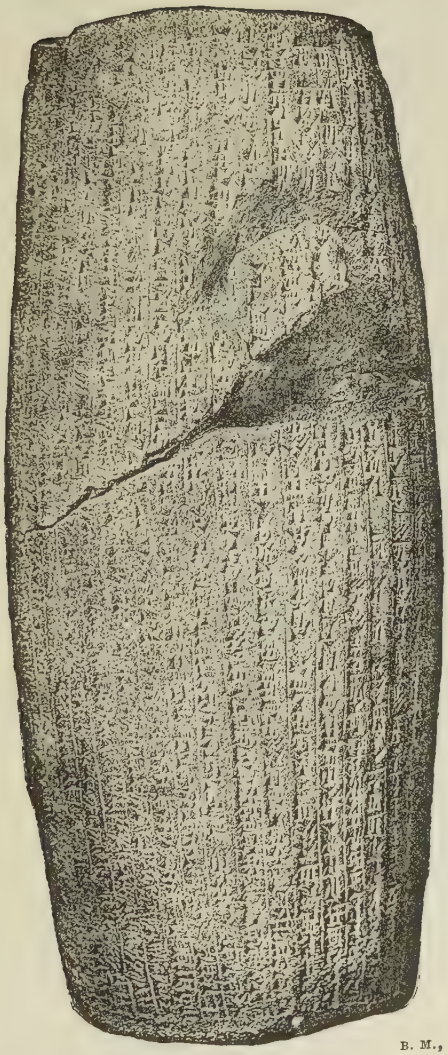
> "In the seventh year the King was in the city of Temā, the King's son, the officers, and his army were in Akkad."

After two years we find them both in the same places :—

> "In the ninth year Nabonidus the King was in Temā, the King's son, officers, and soldiers were in Akkad."

In this year Nabonidus lost his mother; her death is thus related :—

[1] "*Proceedings of the Biblical Archæological Society,*" Vol. VII., p. 142.



B. M., Case C.

Fig. 164.—Cylinder referring to the Taking of Babylon by Cyrus.

"In the month Nisan, the fifth day, the mother of the King, who in the fortress and camp[1] dwelt on the Euphrates, died.

"The son of the King and his soldiers for three days mourned and there was weeping.

"In the month Sivan, in the country of Akkad, weeping over the mother of the King there was."

This account is deeply interesting, for it shows that the queen who came into the banqueting house could not have been his grandmother, as Josephus supposes, for we find by the very next paragraph upon the tablet that Cyrus had not reached Babylon when this lady died :—

"In the month Nisan, Cyrus, King of Persia, his army gathered, and below Arbela the Tigris he crossed"

Here we find Cyrus invading the land of Assyria, but he did not take Babylon until eight years afterwards. Also we see that Nabonidus and his son both remained where they were, thus :—

"[In] the tenth year the King was in Temā, the King's son, officers, and soldiers [were] in Akkad. The king in the month [Nisan, to Babylon went not]. Nebo to Babylon did not go; Bel did not go forth to sacrifice

"In the eleventh year the King was in Temā, the King's son, officers, and soldiers were at Akkad. In the month Elul the King to Bel did not go forth, a sacrificial feast they made"

The record is so mutilated that nothing remains of the doings of either Nabonidus or Cyrus until the sixteenth year, and of that year only four lines are left. But of the annals of the seventeenth year there is a long paragraph, though the first portion is broken. We have, however, reason to be very glad that the lines relating to the taking of Babylon have been preserved to us; previous to which event we find that the people of Akkad revolted :—

"The men of Akkad a revolt raised; the soldiers, on the fourteenth day, Sipar without fighting took. Nabonidus fled."

There is no doubt that Nabonidus fled from Sipar to Borsippa when Akkad revolted, and it is probable that Belshazzar

[1] Or "in Dûr-karasu."

had previously fled to Babylon, where he had shut himself up, relying upon the height and strength of the walls for protection and safety against the invading army.

That Belshazzar was confident of his safety within the walls of Babylon is manifest from the great feast he was having in his palace on the night that Babylon was taken; but knowing that the enemy was investing the city, he would naturally be very much alarmed on seeing so marvellous a thing as a hand writing on the wall.

I have just shown that Josephus was wrong in supposing that the queen who came into the banqueting hall was his grandmother. I strongly think she was Nabonidus's wife, hence the actual queen. The fact that her advice was no sooner offered than it was accepted, shows that her position was one of influence, which goes far to confirm this view. I also think that she was a daughter of Nebuchadrezzar, who might have bestowed her in marriage upon a nobleman of such high rank as Nabonidus. This, too, would also account for her knowledge of Daniel, and of the respect that Nebuchadrezzar entertained for him. It is also not improbable that after her father's illness she might have become a worshipper of Jehovah.

If she were the daughter of Nebuchadrezzar, then that great king would have been Belshazzar's grandfather on his mother's side, and she would have been quite justified, according to the usages of the times, in calling him his father; indeed, if Nebuchadrezzar had been his great-grandfather, she would still have spoken of him as Belshazzar's father.

The Bible abounds with instances of this kind. Canon Rawlinson has given a long list of them in his "*Egypt and Babylon*," but two will suffice. In Isaiah xxxviii. 5 we read "*Go and say to Hezekiah, Thus saith the Lord, the God of David, thy father, I have heard thy prayer, I have seen thy tears.*"

In Matthew i. 8, Jehoram is spoken of as the father of Uzziah, whereas he was his great-great-grandfather.

At the queen's suggestion, Belshazzar sent for Daniel, who had evidently retired from public life, or the king would have known him better.

Now comes a very interesting point. Belshazzar promised to make Daniel the third ruler in the kingdom if he could read the writing. Why the third? Had not Nebuchadrezzar on a similar occasion raised Daniel to the highest position, next only to himself? The answer is readily found. Though he had been united with his father upon the throne, Nabonidus was still living; and therefore, though Belshazzar possessed kingly power in conjunction with his father, he was really the second ruler in the kingdom, and could not therefore raise Daniel higher than the third.

Now this fits in with the whole story told by the monuments, and, being an incidental proof of the historical accuracy of the Scriptures, is intensely valuable, "*Lux Mundi*" notwithstanding.

Daniel must at this time have been not less than eighty years old, and yet we find that his courage had not in the least diminished, for boldly did he point out to the king his wicked practices, and especially did he charge him with sacrilege in making use of the vessels of Jehovah's Temple in his heathenish revellings; and then with unflinching courage reads to Belshazzar his doom: "*Mene, Mene, Tekel, Upharsin.*"

Bad as Belshazzar was, he kept his promise to Daniel, even though the prophet had foretold his death and the alienation of his kingdom. It must be noticed that Daniel submitted to be clothed in scarlet and adorned with a chain of gold, though he had at first refused all Belshazzar's gifts. Perhaps the good old man was touched with compassion for the king after he had discharged his painful duty, and

especially when he found Belshazzar keeping his word under such trying circumstances.

But we must now return to Cyrus's army. After Sipar surrendered, Gobryas, the general of Cyrus, descended to Babylon and took the city without fighting; and though nothing is said on the tablet of draining the Euphrates, it is quite certain that some stratagem of the kind was adopted, or the people of Babylon would have offered a desperate resistance. We can conceive, however, of their being so paralysed at seeing the soldiers marching through the bed of the river that they submitted at once without resistance.

This is related on the tablet in these few words:—

> "On the sixteenth day of Tammuz, Gobryas, governor of the land of Gutium, and the army of Cyrus, without fighting, to Babylon descended."

My readers will doubtless ask how it happened, if the city were taken without any fighting, that Belshazzar, according to the Scripture narrative, was slain.

This is not difficult to understand. Doubtless the king was greatly excited by the sudden appearance of the enemy within his palace, and perhaps also was heated with the quantity of wine he had drunk, so that he resisted the soldiers who attempted to take him prisoner, and was consequently cut down in the struggle. Indeed, the expression in Daniel v. 30 would seem to imply that the death of the king was exceptional, and that the kingdom passed into the hands of Darius without bloodshed: "*In that night was Belshazzar, the king of the Chaldeans, slain. And Darius, the Median, took the kingdom*"—in the Revised Version, "*received the kingdom*" (that is, received it in a peaceable manner).

After this Gobryas proceeded to Borsippa, and, having made Nabonidus a prisoner, bound him and took him to Babylon. Soon after this Cyrus himself came to Babylon, and acted very differently from what the Assyrian kings

would have done under similar circumstances. Not a single act of cruelty seems to have been committed by him; in fact, so peaceable and conciliatory a policy did he pursue, that it is said that merchants and others continued their business without interruption.

It is thought that Nabonidus did not long survive the surrender of Babylon, although there is every reason to believe that he was treated with kindness by his conquerors.

The following text Mr. Pinches thinks relates to the death of Belshazzar:—

> "In the month Marchesvan, the third day, Cyrus to Babylon descended; the roads before him were dark. Peace to the city he established; Cyrus peace to Babylon all of it promised. Gobryas, his governor, governors in Babylon appointed. . . .
>
> "In the month Marcheswan, the night of the eleventh day, Gobryas against . . . and the son of the king died. From the twenty-seventh of the month Adar to the third of the month Nisan was weeping at Akkad.
>
> "All the people bowed their heads."

By this monument we find that Cyrus appointed his general Gobryas governor of Babylon, who some think was the same man as the Darius in Daniel; and it is interesting to notice that the tablet mentions that Gobryas appointed governors under him, which agrees with the first verse of the sixth chapter: "*It pleased Darius to set over the kingdom an hundred and twenty princes.*" The Revised Version translates it "*an hundred and twenty satraps.*"

Cyrus might have invested Gobryas with kingly power, and have allowed him to take the royal Median name of Darius, but some think it more probable that Darius was a prince of the blood royal of Media whom Cyrus made nominal king to conciliate the Medes, and the weak and irascible character of the Darius of Daniel would appear to favour this view, for such traits would seem incompatible with the character of so great a general as Gobryas.

The weakness of Darius was especially shown in listening

to the abject flattery of his satraps, who thereby caught him in a trap, and obliged him to do a thing utterly revolting to his feelings, as well as to the good sense of which he was certainly not devoid.

Like Nebuchadrezzar, he had found Daniel long before to be a truly wise and upright man, and therefore he had appointed him to be Chief President, or what would be with us Prime Minister; but these satraps were jealous of Daniel's favour with the king, and perhaps they did not care to have so honourable a man at their head, who would insist upon their doing their duty, and would sharply reprove them if he found them abusing their power.

So they determined to get rid of him, and the very means they used shows how base at heart they were. They could find nothing against him, unless they could persuade the king that his religion was contrary to that of the state. This, however, they felt sure would be of no use, and would only get them into disgrace with the king.

Without mentioning Daniel at all, they got Darius to forbid, by a decree, anyone addressing any petition to God or man, excepting to himself, for a whole month. This seems passing strange to us, and it will be asked how it was that the priests allowed all the idolatrous worship to be suspended for so long a time?

It must be remembered, however, that the Persians were monotheists, and the Babylonians were only permitted on sufferance to worship their numerous gods. So that this proposition would not meet with any serious opposition from the king upon religious grounds, and it touched his vanity that he should for one whole month be in the position of a god as well as a king; so he signed the decree without for one moment considering what effect it would have upon Daniel, for whom he had such special esteem.

Daniel in all probability heard of the plot to destroy him,

but he does not seem to have taken any steps to avert it. He could from his position have gone in to the king, and pointed out the effect it would have upon himself; but he made no such appeal, though he knew that if the king should once sign the decree no earthly power could save him.

This dignified conduct on the part of Daniel must have raised him greatly in the estimation of all thinking men. Indeed, there can be no doubt that he looked upon the conduct of the king with an amount of pity almost bordering upon contempt; for it was such a palpable trick that only a man blinded by excessive vanity could have fallen into it. Probably Daniel had hoped that the king's good sense would have caused him at once to reject the proposition; so he calmly waited the result, and when he heard that Darius had really signed the decree, left the palace and went down to his private residence to pray, as was his wont three times a day, with his window open towards Jerusalem, in accordance with a Jewish custom based, most probably, upon the words in Solomon's prayer: "*If they pray toward this place, and confess Thy name, and turn from their sin, when Thou afflictest them, then hear Thou in heaven, and forgive the sin of Thy servants and of Thy people Israel.*" (1 Kings viii. 35, 36.)

Daniel, I said, had been accustomed to have his window open during these thrice daily prayers, that he might be able to see as far as possible towards Jerusalem, and his enemies had more than once gone to listen to him when they were concocting their vile plot. Daniel knew that he had been thus watched before, and was quite sure that he would be watched again, but it made no difference to him; he was not the man to shut his window because some miserable eaves-droppers were underneath. Such bravery on the part of this dear old man between eighty and ninety calls forth our warmest admiration. But let us notice the composition of his prayers; though the words are not given, these three divisions are, viz.,

prayer, supplication, and giving of thanks. In praying to Jehovah he offered adoration to the God of his fathers; then he supplicated for pardon for the sins of himself and his people, as we afterwards find that he was accustomed to do; but the last division of his prayer calls for special notice. Daniel knew that the king himself could not save him now; he was therefore sure that the most horrible death of being torn in pieces by hungry lions awaited him; for what then did he give thanks?

Doubtless for all God's merciful protection and gracious care up to that time; for though he had passed through great dangers, he had always found that the protecting shield of Jehovah had been held over him, and it might be that he thanked God for this opportunity of honouring Him before the heathen.

What an example Daniel here sets us of offering thanksgiving, for he did not omit to do so even when passing through a terrific trial. Alas! alas! for us who frequently forget to offer our thanksgivings, even after we have received special mercies.

When Daniel's enemies came before the king to accuse him, they were wily enough not to do so before they had got Darius to acknowledge the decree; and then when they mentioned their president as having broken the law, we can see by their tone that they were exulting with fiendish malice. Poor Darius woke up to see what an arrant fool he had made of himself, for we read, "*he was sore displeased with himself,*" and he laboured till the going down of the sun to deliver Daniel. Had this happened in Nebuchadrezzar's time, he would have soon settled the question by ordering off to prison and perhaps to death the men who had led him into such a trap; but then the power of a Chaldæan king was not limited by a law like that of the Medes and Persians, and Nebuchadrezzar was a very different man from Darius the Mede, whom

we cannot fail to pity on seeing him standing perfectly helpless at the mouth of the den, but showing nevertheless an amount of esteem for Daniel scarcely paralleled in history, for when was it known that a king accompanied a prisoner to the place of execution, saying encouraging words to the man about to die? Yet Darius did this, for "*The king spake and said unto Daniel, Thy God Whom thou servest continually, He will deliver thee.*"

This must have convinced Daniel, if he had not been assured of the fact before, that the king deeply regretted his folly in consenting to sign so monstrous and cruel a decree.

It is deeply interesting to read the heartfelt repentance of the king during that memorable night, when he was tossing upon his sleepless couch, little knowing that the loathsome den had been changed into a very paradise by the presence of an angel who had been sent down from heaven on purpose to bear God's faithful servant company until the morning light should bring him succour.

As soon as it was light Darius, we are told, hastened off to the den, and so graphic is the description that we can almost see him and hear him with "*lamentable voice*" crying out: "*O Daniel, servant of the living God, is thy God Whom thou servest continually able to deliver thee from the lions?*"

With a thrill of delight he heard the well-known voice of his esteemed minister reply: "*O king, live for ever; my God hath sent His angel, and hath shut the lions' mouths that they have not hurt me, forasmuch as before Him innocency was found in me.*" And then Daniel assures the king that he was quite aware of his feelings towards him, and that he did not consider him guilty of any crime. "*Also, before thee, O king, have I done no hurt.*"

One can quite understand the intense anger of the king against Daniel's accusers; for they had played upon him a base trick, and as it was with a view to destroy the life of a

good man, they deserved their punishment; but Darius acted cruelly as well as unjustly in including their wives and families in their condemnation. Some excuse must, however, be made for him under the circumstances, which were sufficient to rouse in him intense rage, and also from the customs of those ancient times, which usually included the children in their parents' condemnation, doubtless lest they should live to revenge it.

The decree which Darius afterwards made is remarkable for containing the confession that Daniel's God was the "*living God,*" an expression even stronger than those used by Nebuchadrezzar.

In the first chapter of this book we find an account of Daniel's doings as a *student;* the next five chapters describe his career as a *statesman,* and the last six refer to him as a *prophet.*

We have been considering the first two positions of this eminent man, and fear that space will not allow for much to be said about the last, though a few words must be devoted to it, because his character shone forth as brightly in his career of a prophet as it did in that of a statesman. Let me ask my readers to turn to Daniel's beautiful prayer in the ninth chapter, and read it through, for it gives us an insight into his true spiritual character. Good as he was, we find him making the most humble confession of sin:—

"*O Lord, the great and dreadful God, keeping the covenant and mercy to them that love Him and to them that keep His commandments; we have sinned and have committed iniquity, and have done wickedly, and have rebelled, even by departing from Thy precepts and from Thy judgments O Lord, to us belongeth confusion of face, to our kings, to our princes, and to our fathers, because we have sinned against Thee.*"

But then amidst all this deep humiliation he bursts out every now and again with an assured feeling of God's

mercy: "*To the Lord our God belong mercies and forgivenesses, though we have rebelled against Him.*"

And so on throughout there is an immense amount of earnestness and touching pathos, which reaches its climax in verses 18, 19:—

"*O my God, incline Thine ear, and hear; open Thine eyes, and behold our desolations, and the city which is called by Thy name: for we do not present our supplications before Thee for our righteousness, but for Thy great mercies.*

"*O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not for Thine own sake, O my God, for Thy city and Thy people are called by Thy name.*"

Daniel's prayer reached to heaven, for he says:—

"*And whiles I was speaking, and praying, and confessing my sin and the sin of my people Israel, and presenting my supplication before the Lord my God for the holy mountain of my God; yea, whiles I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation.*"

How thrilling must have been that touch of the archangel Gabriel, and how much more thrilling still must have been his words: "*At the beginning of thy supplications the commandment came forth, and I am come to show thee, for thou art greatly beloved.*"

Such a message of love to Daniel from the court of heaven must have filled his heart with indescribable joy. This was the second occasion of Gabriel's speaking to Daniel, and in both instances the archangel appeared to the prophet in the form of a man. On the third occasion, however, he came in such a glorious form that Daniel had a difficulty in finding words to describe him. He says: "*Then I lifted up mine eyes and looked, and behold a certain man clothed in linen, whose loins were girded with fine gold of Uphaz. His*

body also was like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in colour to polished brass, and the voice of his words like the voice of a multitude." (Dan. x. 5, 6.)

A second time Daniel is assured of God's love for him, for this glorious angel repeats the words: "*O Daniel, a man greatly beloved, understand the words that I speak unto thee, and stand upright, for unto thee am I now sent.*" (Ver. 11.)

Then for the third time we find, in the nineteenth verse, the same expression is used. Thus this good and holy man is thrice assured of God's love, and was more honoured than any other of the prophets, for he was told the exact time when the long-promised Messiah would come.

There are several reasons why Daniel was thus beloved. His integrity was transcendent; his prayerfulness, constant and earnest; his faith, pre-eminent; his courage, unflinching—all of which virtues, great as they were, were outshone by his deep humility and thankfulness.

With this noble character I close this chapter, and also this part of my defence of God's blessed Word. The joy I have felt in pursuing the studies necessary for this undertaking I cannot find words to express, because at every step I have found the ancient Assyrian and Egyptian monuments confirm beyond all question the historical accuracy of the Holy Scriptures. God grant that the discovery of the means of deciphering them, made (as before explained) within the last hundred years, may soon convince every doubter who will take the trouble to study them that the Bible is indeed a Revelation from God to man, and therefore the most inestimable treasure that the world contains.



CHAPTER XVIII.

"Unto us a Child is Born."

I HAVE now come to my concluding chapter; having, as I trust, shown that the various narratives of the Old Testament have received a most wonderful confirmation, in reference to their accuracy, from the Egyptian and Assyrian monuments, I can, with increased confidence, ask my readers to give a hearty credence to all the prophecies of the coming Messiah which permeate the whole of such narratives.

I should have liked to have introduced one or two further chapters upon the evidence which I think we now have that the complete scheme of Redemption was communicated to our first parents. Also I should have liked to have pointed out that the mythologies of the Egyptians, Assyrians, Greeks, Romans, and Hindus were all based upon perversions of the original story of Redemption. I find, however, that I have greatly exceeded the original limits agreed upon with my publishers for the size of this work; so that I must hope, if my life be spared, to have the privilege at some future time of giving my readers some thoughts upon these subjects.

The title of this chapter, it will be seen, is taken from the Old Testament, and yet I shall now principally confine myself to the New, and will first notice some of the circumstances in relation to the birth of our Lord, about which it appears that there have been some wrong impressions, which I think have been occasioned by the painters of the Middle Ages depicting scenes of the Nativity according to their own fancies, rather than in accordance with the Biblical statements.

For instance, we find in our National Gallery, and indeed in most of the picture galleries in the world, the Divine Babe represented in a stable surrounded by horses, cattle, and other animals. This same thing is seen in our churches upon stained glass windows, altar-pieces, &c., and yet there is not in the New Testament narrative any intimation of such animals being present.

The only word upon which the whole theory of the stable and the cattle has been built is "*manger*," which in the original Greek is φάτνη (*an eating-place*), and comes from πατέομαι (*I eat*). This does not at all imply the presence of cattle, nor indeed would it necessarily imply that this "eating-place" was in a stable, especially as the Orientals had not such mangers as ours, but fed their horses and cattle from nose-bags or vessels of stone or metal, and sometimes from a sack, as I have shown the Assyrians doing in Fig. 112, page 457.

From the words ἐν τῷ καταλύματι (*in the inn*), it seems clear that this was a caravanserai, that is, a quadrangular building containing apartments open to all travellers, and generally without payment. Dean Alford thinks that κατάλυμα was used for a public lodging-place not kept by a host, whereas πανδοχεῖον was a house for the reception of travellers and kept by a host, as in Luke x. 34: "*and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn* (πανδοχεῖον), *and took care of him.*"

Kitto says that there are in the best caravanserais covered avenues behind the apartments, in which there are ranges of buildings, sometimes used as stables, and sometimes for the servants of those who were occupying the front rooms.

Now Mary and Joseph had been longer on the road than their fellow-travellers, and therefore when they reached the caravanserai found all the front apartments full, and so probably occupied one of those behind; and Mary made up a bed for the Holy Child upon a ledge which was formed by the floor of the front apartment projecting into the recess.

Kitto says that he once slept in such a recess, when there was "no room" for him in the proper lodging apartments of the caravanserai, which forcibly reminded him of the birth of our Saviour in a similar place.

I have just said that these back buildings were used sometimes as stables, and sometimes as sleeping apartments for servants, but we may be quite sure that Joseph would take Mary into an empty one and would put up with the inferior accommodation thus available for the night, just as we should do on arriving late at a popular watering-place, and finding all the hotels full.

That the Holy family remained there a very short time seems certain, for I shall now show that Joseph either possessed or hired a private dwelling-house at Bethlehem. In Matthew ii. 11, we read: *"And when they were come into the house, they saw the young child with Mary His mother, and fell down and worshipped Him."*

The words "*into the house*" are in the original εἰς τὴν οἰκίαν. Now οἰκία means a family dwelling-house, and in Attic law οἶκος signified a man's entire property, but οἰκία the family dwelling-house upon that property. From this I should be led to think that Joseph had property in Bethlehem, and perhaps Mary also, which necessitated their both coming up there when the registration was ordered by Cæsar

Augustus. From this it will be also seen that those pictures which represent the Magi as worshipping the Holy Infant in a stable are utterly wrong and misleading, and so are some of the hymns which are sung in our churches and chapels, of which that of the good Bishop Heber is a striking instance, especially the first two verses:—

"Brightest and best of the sons of the morning!
Dawn on our darkness and lend us Thine aid!
Star of the East, the horizon adorning,
Guide where our infant Redeemer is laid!

"Cold on His cradle the dew-drops are shining,
Low lies His head with the beasts of the stall;
Angels adore Him in slumber reclining,
Maker and Monarch and Saviour of all!"

The sentiments and poetry here are touchingly beautiful, but they are historically wrong. The Magi did not visit the Holy family when at the inn, nor was the Divine Babe ever lying with beasts of the stall.

There is another popular error in reference to the time when the Magi arrived. We find on the Continent at *Christmas* time many of the churches have representations of them kneeling amongst cattle, whilst adoring the Holy Child. Now, though we cannot exactly fix the time when these great men came, we can prove that it must have been at least six weeks after the Birth, for it could not have happened until after the circumcision and presentation in the Temple, since the very same night on which the Magi left, Joseph was ordered off to Egypt to escape from Herod's cruelty. This would be a journey of some weeks, which would render it impossible for them to return in forty days from the Birth, or thirty-two days after the circumcision.

Judging from the age of the children that were slain by Herod, it might have been more than a year after the Birth that the Oriental princes came, but of this we cannot be certain. We are, however, sure of two things—first, that it

was after the presentation in the Temple; and, secondly, that Joseph was living at the time in a private dwelling-house.

I must now refer to the social position of Mary and Joseph, in reference to which I differ from most commentators. I do not see why they should have been considered poor persons. That they were not rich is certain from the offering of two turtle-doves. If, however, they had been poor in the sense generally supposed, how could Joseph and Mary have afforded to take the long journey from Nazareth to Jerusalem "*every year at the feast of passover*," and to have remained there for some little time? Also it would seem from the way Mary spoke to the servants at Cana of Galilee that she might have been the hostess on that occasion, and, nothing being mentioned of Joseph, I should suppose that he had previously died, and left her a small but independent fortune. Fig. 166 is a view of Nazareth at the present time.

It must be remembered that when our Lord said, "*The foxes have holes, and the birds of the air have nests, but the Son of Man hath not where to lay His head*," He was referring to His being without any fixed abode whilst journeying through Palestine, or rather that He had none in Peræa, the region to which He was then going.

Then both Mary and Joseph were of royal descent, and Christ might have even been the rightful heir to the throne of Judah if its kingdom had been restored. Indeed, when Pilate said, "*Art Thou the king of the Jews?*" our Lord answered in the affirmative, which I do not think need be taken entirely in a spiritual sense, as the question by Pilate certainly meant a temporal king. Moreover, our Lord, when speaking of His spiritual kingdom, included in it the Gentile nations who should believe in Him, but here He acknowledges that He was "*king of the Jews*."

This was remembered by Pilate afterwards when he wrote

the inscription, which he would not alter to satisfy the chief priests, saying, "*What I have written I have written.*"

Mary's visit of several months to Elisabeth, the wife of Zacharias the priest, is a further evidence of her good social



Fig. 166.—A Street in Nazareth.

position. As to Joseph's being a carpenter, probably he was only so in the sense that every Jew was obliged to learn a trade, so that in adversity they might have something to fall back upon, of which we have a striking instance in the life of St. Paul, who must have been of a high family to have been one of the pupils of Gamaliel, the most learned man of

his day and president of the Sanhedrin, yet we find St. Paul had been taught a trade, for when he was staying with Aquila at Corinth, he wrought with him at tent-making.

The expression, "*Is not this the carpenter's son?*" was made use of by Christ's bitter enemies, and therefore but little notice ought to be taken of it.

That Mary was a highly cultured woman is evident from the beautiful impromptu poem which she poured forth when in conversation with Elisabeth, and which also showed her thorough acquaintance with the Holy Scriptures, as it was composed from passages in the Psalms, and in the Books of Samuel, Isaiah, and Jeremiah.

Mary's piety, however, surpassed all her other virtues and endowments, but she did not consider herself immaculate, for she said: "*And my spirit hath rejoiced in God my Saviour.*" She felt, then, that she was a sinner and needed a Saviour, which Saviour she believed would be her Holy Son, whose Divinity she affirms when calling Him "*God my Saviour.*" Though, however, Mary was a holy, pure, and devout lady, a princess of high culture, and blessed above all other women, she was not Divine, and nowhere are we taught to consider her as such; indeed, our Lord seems to carefully guard against the possibility of her being thought so. When told that His mother and His brethren were without, desiring to speak with Him, He said: "*Who is My mother? and who are My brethren? Whosoever shall do the will of My Father which is in heaven, the same is My brother and sister and mother.*" (Matt. xii. 48.)

Indeed, after He entered upon His ministry, He does not seem to have once acknowledged the earthly relationship between Himself and Mary—no, not even in the solemn hour of death, for when He saw Mary and St. John standing by the cross, He did not say to him, Behold My mother, but "*Behold thy mother,*" meaning that St. John

was to take care of her and treat her as if she had been his own mother.

This leads me also to notice what He said to Mary when she found Him in the Temple: "*Wist ye not that I must be about My Father's business?*"—which clearly indicates that, even in His youth, He wished Mary to understand that God only was His Father, to which high Fatherhood He afterwards frequently referred. "*In My Father's house are many mansions*" (John xiv. 2). "*My Father worketh hitherto, and I work*" (John v. 17). "*I and My Father are one*" (John x. 30). From what follows in this part of the narrative of our Lord's life, a question has lately arisen as to whether His mental endowments were not gradually developed as in the case of other lads, which supposition is founded upon the statement that "*Jesus advanced in wisdom and stature, and in favour with God and men*" (Luke ii. 52, R.V.)—which doubtless only means that as He grew in stature, His wisdom became more apparent to others; but, holding as I do the Divinity of our Lord, I cannot conceive in His case of such a thing as mental development or acquired attainments. Indeed this very narrative clearly shows the reverse to have been the case; for, otherwise, how could He, at twelve years of age, have conversed with learned doctors upon subjects they had spent their whole lives in studying, and in the discussion of which the knowledge of several languages would be necessary?

We can conceive, therefore, their great surprise at finding a youth of twelve years of age able to understand their quotations from authors in such languages, and to ask them in return questions showing His knowledge of the works to which they referred.

This manifestation of His Divinity was not openly repeated, so far as we know, until He entered on His ministry, since we have no account given us of how He spent His time in the domestic circle of the Holy family at Nazareth.

But on the solemn occasion of His being baptised in the Jordan there was a very special manifestation of the Holy Spirit, and our Lord's Divinity was proclaimed by God the Father in those memorable words, "*This is My beloved Son.*"

What sacredness seems to attach itself to those waters of Jordan even now! and the beautiful scenery on its banks tends to foster such feelings. (Fig. 167.) In like manner the Sea of Galilee calls forth many reminiscences of striking events in the life of our Lord. Whilst speaking of this sea (Fig. 168), so interesting to the Christian, we are naturally led to think of Magdala on its shores, and of Mary Magdalene, from whom I wish to remove the stigma that has been unjustly attached to her name.

Poets, novel-writers, essayists, and even clergymen use the name to imply a fallen but reformed woman; yea, more, we have even Magdalen hospitals and Magdalen institutions. Why is this? Mary Magdalene never was such a character, and therefore she has been libelled through all these long years. Let us examine the case. We find in Luke vii. 36 that our Lord had gone to dine with a Pharisee, and whilst there, a woman who was well known to have lived a public life of impurity and sin, came and poured over Christ's feet some very precious ointment, and bending over them whilst He lay upon the couch, her streaming tears fell down upon His sacred and uncovered feet. I think we may presume that she had mingled in one of the crowds, and had heard our Lord preach, and that His holy and burning words sank so deeply into her heart that she sincerely repented, and resolved to lead a new life. Hearing of the feast to which Jesus had been invited, she determined to go and throw herself at His feet. In this she succeeded, but it is not related that she said anything. Christ, however, could read her heart, and turning to her, said: "*Thy sins are forgiven; thy faith hath saved thee; go in peace.*"



Fig. 167.—The Banks of the Jordan.

Now the name of this woman is not once mentioned, which is probably intentional, for having received Divine forgiveness, her past life was not to be identified with her name.

In the next chapter, for the first time, we read of Mary Magdalene, and find that she had been afflicted with a dreadful form of insanity, occasioned by the direct agency of evil spirits, and, from what we read of others who suffered in a



Fig. 168.—The Sea of Galilee.

similar way, we may suppose that her paroxysms of delirious frenzy would be something terrible. How, then, could a woman in such a state lead the life of a harlot? The very supposition is absurd. Moreover, the Pharisee would have known and alluded to such a fearful malady, and the woman would have exhibited signs of it when at our Lord's feet.

It must also be noticed, that it is mentioned that Christ is said to have *healed* Mary Magdalene, without any additional remark, though frequently He said to those whom He healed, "*Go and sin no more.*"

Then we find that Mary Magdalene was amongst those who followed Jesus, and "*ministered to Him of their substance*," and, consequently, she must have been a woman of property, which would also render it very improbable that she should have lived the life generally supposed. And, still further, the fact of her being the companion of Mary, our Lord's mother; of Joanna, the wife of Chuza, Herod's steward; of Mary, the wife of Cleophas, and other holy women, is strongly against and inconsistent with the general belief.

The late Dean Plumptre, in Cassell's "*New Testament Commentary*," has some excellent notes upon the matter, and says that there is not even anything like a tradition in favour of this belief; that the earliest Fathers of the Church are silent upon it; that Ambrose, Jerome, and Augustine are doubtful, and he adds: "It first gained general acceptance through the authority of Gregory the Great. The choice of this narrative, in the Gospel, for the Feast of St. Mary Magdalene stamped it as with the sanction of the Western Church. The omission of that feast from the calendar of the Prayer Book of 1552, shows that the English Reformers at least hesitated, if they did not decide against it."

Let us hope, therefore, that painters, poets, and essayists will never again so misuse this holy woman's name, and trust that wherever "Magdalen" is attached to any of the institutions I have mentioned, it will be, at the first opportunity, erased, and another name substituted in its place.

An apparent discrepancy between St. Matthew's and St. John's statements must be just noticed here. The former evangelist (xxvii. 55, 56) says: "*And many women were there beholding afar off, which followed Jesus from Galilee, ministering unto Him: among which was Mary Magdalene, and Mary the mother of James and Joses, and the mother of Zebedee's children.*"

The latter (xix. 25) says: "*Now there stood by the cross*

of Jesus His mother, and His mother's sister, Mary the wife of Cleophas, and Mary Magdalene."

The one says that women were beholding the crucifixion "*afar off*," and the other that they "*stood by the cross*." But instead of a discrepancy this strengthens the testimony of the two evangelists, for it proves that they did not copy from one another, but each told his own story just as the circumstances appeared to each.

It is quite evident that St. Matthew saw the women in the early part of that awful day, when timidly they stood "*afar off*," and that St. John saw them later on, when they had braved all dangers, and had made their way through that horrible crowd that they might be near to their Lord in His last dying agonies, to comfort Him at least with their looks of loving tenderness and sympathy.

This, I think, seems to be the right place to introduce some monumental evidence in proof of Jesus Christ's being an historical personage. Hitherto I have given the translation of monuments written upon stone and terra-cotta by the men who lived at the time when the circumstances they have related took place. Now I shall refer to records written upon vellum or parchment, and in a language that has not needed a Rawlinson or a Champollion to decipher.

The first I shall take will be that of Caius Cornelius Tacitus, who was born about the year 54 A.D. and lived through the reigns of the Emperors Nero, Galba, Otho, Vitellius, Vespasian, Titus, Domitian, Nerva, and Trajan. He was a great friend of Pliny the younger, who was some years his junior. Tacitus was prætor of Rome under Domitian, and consul during the reign of Nerva. But his writings have gained for him more honour than all his dignities; indeed, he is considered by many to rank in the highest place among historians of all ages. One interesting circumstance connected with him is that he was the son-in-law

of the great and good Julius Agricola, the humane and enlightened governor of Britain. The testimony of Tacitus is the more valuable as evidence, from the fact that he was not a Christian, and therefore did not write with any intention of confirming our New Testament narratives.

In Bk. xv., chap. 44, of his "*Annals*," Tacitus gives an account of the destruction of Rome by fire in the reign of Nero, which happened only *thirty* years or thereabouts after the crucifixion of our Lord.

After a description of this terrible fire, in which a large part of the city was consumed, and an account of Nero's orders for rebuilding and beautifying the city, and of the methods adopted to appease the anger of the gods, Tacitus adds :—

> "Sed non ope humana, non largitionibus Principis aut Deum placamentis, decedebat infamia, quin jussum incendium crederetur. Ergo abolendo rumori Nero subdidit reos, et quæsitissimis pœnis affecit, quos, per flagitia invisos, vulgus Christianos appellabat. Auctor nominis ejus Christus, Tiberio imperitante, per Procuratorem Pontium Pilatum supplicio affectus erat.
>
> "Repressaque in præsens exitiabilis superstitio rursus erumpebat, non modo per Judæam, originem ejus mali, sed per urbem etiam, quo cuncta undique atrocia aut pudenda confluunt celebranturque.
>
> "Igitur primo correpti, qui fatebantur, deinde, indicio eorum, multitudo ingens, haud perinde in crimine incendii quam odio humani generis, convicti sunt. Et pereuntibus addita ludibria, ut ferarum tergis contecti, laniatu canum interirent aut crucibus affixi, aut flammandi, atque ubi defecisset dies, in usum nocturni luminis urerentur. Hortos suos ei spectaculo Nero obtulerat, et circense ludicrum edebat, habitu aurigæ permixtus plebi, vel curriculo insistens. Unde, quamquam adversus sontes et novissima exempla meritos, miseratio oriebatur, tanquam non utilitate publica sed in sævitiam unius, absumerentur."

There are many translations of this passage, but some of them are really only paraphrases. I think Dr. Lardner's rendering, in his "*Testimonies of Ancient History*," is one of the best. It reads thus :—

> "But neither all human help nor the liberality of the emperor, nor all the atonements presented to the gods, availed to abate the infamy he lay under of having ordered the city to be set on fire.

"To suppress, therefore, this common rumour, Nero procured others to be accused, and inflicted exquisite punishment upon those people who were in abhorrence for their crimes and were commonly known by the name of Christians. They had their denomination from Christus, who in the reign of Tiberius was put to death as a criminal by the procurator Pontius Pilate. This pernicious superstition, though checked for a while, broke out again, and spread not only over Judæa, the source of this evil, but reached the city also, whither flow from all quarters all things vile and shameful, and where they find shelter and encouragement.

"At first they only were apprehended who confessed themselves of that sect; afterwards a vast multitude discovered by them—all of which were condemned, not so much for the crime of burning the city as for their enmity to mankind.

"Their executions were so contrived as to expose them to derision and contempt. Some were covered over with the skins of wild beasts, and torn to pieces by dogs; some were crucified: others, having been daubed over with combustible materials, were set up as lights in the night time, and thus burned to death.

"Nero made use of his own gardens as a theatre upon this occasion, and also exhibited the diversions of the circus—sometimes standing in the crowd as a spectator in the habit of a charioteer, at other times driving a chariot himself—till at length these men, though really criminal and deserving exemplary punishment, began to be commiserated as people who were destroyed, not out of regard to the public welfare, but only to gratify the cruelty of one man."

Before I proceed to show the value of this monumental evidence, I would just say that Tacitus was evidently misled in reference to the character of the Christians, by confusing them in his mind with others of their nation who at that period were guilty of great enormities.

I must now notice that this remarkable Roman document testifies to the following facts:—

1. That our Lord was an historical character.

2. That He was put to death by Pontius Pilate, procurator under Tiberius.

3. That from Christ the people called Christians had their name and sentiments.

4. That the Christian religion had its rise in Judæa, where it also spread, notwithstanding the ignominious death of the

Founder of it, and the opposition which His followers met with from the people of that country afterwards.

5. That from Judæa it was propagated into other parts of the Empire, and as far as Rome, in which city, in the tenth and eleventh years of Nero, Christians were very numerous.

6. That those who professed the Christian faith were reproached and hated, and underwent many grievous sufferings.

All these statements agree most thoroughly with those recorded in our Gospels and Epistles, and therefore are testimonies of the highest value.

There is a letter extant from Pliny the younger, written by him to the Emperor Trajan, which is of deep interest and is another link in the chain of evidence. It was indited in the year 107 A.D., or about seventy-seven years after Christ's death.

Pliny the younger was nephew and heir of Pliny the naturalist. He was an advocate by profession, and at one time was a popular leader at the courts, but where he sternly set his face against bribery and flattery. He was appointed augur and prefect of the treasury in the temple of Saturn, and rose in due course through the offices of quæstor, prætor, and tribune of the people, finally attaining to the consulship, 100 A.D. Pliny was sent into the province of Bithynia by the emperor as his lieutenant and pro-prætor, with proconsular power. It is a most interesting circumstance that St. Peter mentions that there was a Christian church there, and Pliny's letter gives a monumental confirmation of the fact, which is the more conclusive as he was opposed to Christianity :—

"Liber X., Epistola XCVII.

"De Christianorum rebus accurate perscribit.

"C. Plinius Trajano IMP. s.

"Solenne est mihi, Domine, omnia, de quibus dubito, ad te referre. Quis enim potest melius vel cunctationem meam regere, vel ignorantiam instruere?

"Cognitionibus de Christianis interfui nunquam; ideo nescio, quid et quatenus aut puniri soleat aut quæri. Nec mediocriter hæsitavi, sitne aliquod discrimen ætatum, an quamlibet teneri nihil a robustioribus differant; deturne pœnitentiæ venia, an ei, qui omnino Christianus fuit, desisse non prosit; nomen ipsum, etiamsi flagitiis careat, an flagitia cohærentia nomini, puniantur," &c. &c.

I need not give more of the text as my readers can refer to it in any edition of Pliny's letters, but I will give the whole of the translation by Dr. Lardner, as I prefer his rendering of this also:—

"Pliny to the Emperor Trajan wisheth health and happiness.

"It is my constant custom, Sir, to refer myself to you in all matters concerning which I have any doubt. For who can better direct me where I hesitate, or instruct me where I am ignorant? I have never been present at any trials of Christians: so that I know not well what is the subject-matter of punishment, or of inquiry, or what strictness ought to be used in either.

"Nor have I been a little perplexed to determine whether any difference ought to be made upon account of age, or whether the young and tender, and the full-grown and robust, ought to be treated alike: whether repentance should entitle to pardon, or whether all who have once been Christians ought to be punished, though they are now no longer so: whether the name itself, although no crimes be detected, or crimes only belonging to the name ought to be punished. Concerning all these things I am in doubt.

"In the meantime I have taken this course with all who have been brought before me, and have been accused as Christians. Upon their confessing to me that they were, I repeated the question a second and a third time, threatening also to punish them with death. Such as still persisted I ordered away to be punished; for it was no doubt with me, whatever might be the nature of their opinion, that contumacy and inflexible obstinacy ought to be punished.

"There were others of the same infatuation whom, because they are Roman citizens, I have noted down to be sent to the city.

"In a short time, the crime spreading itself, even whilst under persecution, as is usual in such cases, divers sorts of people came in my way. An information was presented to me without mentioning the author, containing the names of many persons who, upon examination, denied that they were Christians, or had ever been so; who repeated after me an invocation of the gods, and with wine and frankincense made supplication to your image, which for that purpose I have caused to be brought and set before them, together with the statues of the deities. Moreover they reviled the name of Christ. None of which things, as is said, they who are really

Christians can by any means be compelled to do. These, therefore, I thought proper to discharge.

"Others were named by an informer, who at first confessed themselves Christians and afterwards denied it. The rest said they had been Christians, but had left them; some three years ago, some longer, and one or more twenty years. They all worshipped your image and the statues of the gods; these also reviled Christ. They affirmed that the whole of their fault, or error, lay in this—that they were wont to meet together on a stated day before it was light and sing among themselves, alternately, a hymn to Christ as a god, and bind themselves by an oath, not for the commission of any wickedness, but not to be guilty of theft or robbery, or adultery; never to falsify their word, nor to deny a pledge committed to them when called upon to return it. When these things were performed, it was their custom to separate and then to come together again for a meal, which they ate in common without any disorder; but this they had forborne since the publication of my edict, by which, according to your commands, I prohibited assemblies.

"After receiving this account, I judged it the more necessary to examine, and that by torture, two maid-servants which were called ministers. But I have discovered nothing beside a bad and excessive superstition.

"Suspending, therefore, all judicial proceedings, I have recourse to you for advice; for it has appeared unto me a matter highly deserving consideration, especially upon account of the great number of persons who are in danger of suffering.

"For many of all ages and every rank, of both sexes likewise, are accused and will be accused. Nor has the contagion of this superstition seized cities only, but the lesser towns also, and the open country.

"Nevertheless it seems to me that it may be restrained and corrected. It is certain that the temples, which were almost forsaken, begin to be more frequented; and the sacred solemnities, after a long intermission, are revived. Victims, likewise, are everywhere bought up, whereas for some time there were few purchasers. Whence it is easy to imagine what numbers of men might be reclaimed if pardon were granted to those who shall repent."

This letter is full of matter of the deepest interest, for it shows:—

1. That Christianity had, only seventy years after Christ, made so great an advance that men, women, and children of every rank and age openly professed it, and the temples were almost forsaken.

2. That these early Christians looked upon Christ as *Divine*, and as such worshipped Him.

3. That they met together for prayer and praise, enjoining upon one another the strictest morality and integrity.

4. That they were faithful unto death, so much so that Pliny bears testimony to those who were really Christians never renouncing their faith through fear of punishment.

5. That they had their love-feasts together. I say love-feasts because it is the opinion of most eminent scholars that the "meal" referred to by Pliny was not the Holy Eucharist.

6. That there were some who had outwardly professed Christianity who, when put to the test, denied Christ and openly offered incense to idols, which quite accords with what is said in the second and third chapters of the Revelation of St. John.

I must not omit the Emperor Trajan's reply, though I need not give the Latin text:—

"TRAJAN to PLINY wisheth health and happiness.

"You have taken the right method, my Pliny, in your proceedings with those who have been brought before you as Christians, for it is impossible to establish any one rule that shall hold universally. They are not to be sought for. If any are brought before you and are convicted, they ought to be punished. However, he that denies his being a Christian and makes it evident in fact—that is, by supplicating to our gods—though he be suspected to have been so formerly, let him be pardoned upon repentance. But in no case of any crime whatever may a bill of information be received without being signed by him who presents it: for that would be a dangerous precedent and unworthy of my government."

These and not a few other passages affording monumental evidence of the historical accuracy of the New Testament have been long known to scholars, but I have felt that this work would not be complete without the introduction of these three remarkable extracts.



Fig. 169.—The Garden of Gethsemane.

The fact, then, that our Lord was an historical personage, is clear even from the records of profane writers. The evangelical accounts abundantly prove the reality of His death and resurrection. After the agony and betrayal in the garden of Gethsemane, the sufferings of our Lord must have been so intense that no pen could describe them, and the full horrors connected with the scourging (Fig. 170) and cruel death of crucifixion it would be impossible to conceive.

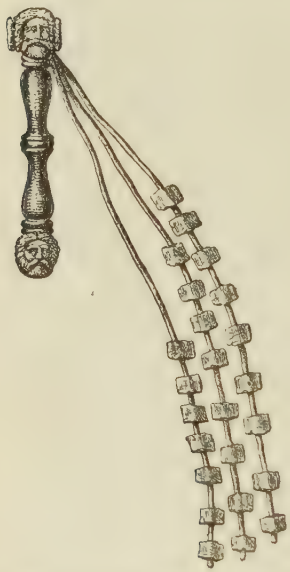


Fig. 170.—A Roman Scourge.

Nevertheless, there are some who try to argue the possibility of all such sufferings being endured without death actually taking place; these objectors, however, must surely forget that the Roman soldiers who were told off to carry out the sentence were bound, at the risk of their own lives, to see that the execution was effectual, and therefore the soldier who pierced our Lord's side would take care that he thrust the spear into the heart, which of itself would be sufficient to destroy life if Christ had not been "already dead."

His death being, then, a perfect certainty, our Lord's resurrection must have been miraculous, and weighing all the evidence given us by the evangelists and apostles, we cannot do otherwise than firmly believe that it actually took place.

In reference to the circumstances connected with the resurrection, sceptics ask us how was it that Mary Magdalene, who had seen Christ only three days before, and, indeed, accompanied His body to the tomb, did not know Him in the

garden. There are two answers to this—the first is that it is quite evident, from the two disciples not recognising Him when He joined them on the way to Emmaus, that our Lord after the resurrection sometimes assumed a different form from that by which He had been generally known; and, secondly, Mary Magdalene when she was weeping was probably covering her eyes with her hands, and only saw Him indistinctly; and, indeed, this is confirmed by the statement that when Christ called her by name in His old and usual tone she "*turned herself*," which distinctly proves that her face was the other way.

When our Lord said upon the cross, "*It is finished*," He meant that all the suffering, all the pain, all the sorrow, were for ever ended; He had, by the loving offering of Himself, atoned for man's guilt; but redemption was not completed until after the resurrection and ascension. How graphically and beautifully St. Luke has described this last scene! Christ had bidden the disciples to meet Him at Jerusalem, and then He led them to Bethany, and held some touching converse with them, promising them again the descent of the Holy Ghost; by Whose power and influence they should become witnesses of His teaching, His sufferings, His resurrection and glorious ascension. He gave them instructions that they were to begin at Jerusalem, though the people of that city had but lately crucified Him, and then they were to go to the country round about, and afterwards to proclaim the Gospel to all the world.

While He was thus talking with them and blessing them, He ascended, and a cloud received Him out of their sight. He was not fetched away as Elijah was, with a chariot of fire and horses of fire; but rising to heaven as He rose from the grave, purely by His own power, His body being now as the bodies of the saints will be at the general resurrection, a spiritual one, raised in power and incorruption.

It is probable that He did not fly swiftly, but moved up gently in the presence of His disciples until a bright cloud, like that which overshadowed Him at His transfiguration, concealed Him from their sight; and we can imagine that on the other side of that cloud there was a host of angels waiting to escort Him to the gates of heaven.

Let us, with the eye of faith aided by the prophetic outbursts of praise of Judah's royal poet, try to picture to ourselves what took place behind that radiant cloud, and see the glorious company of angels and archangels accompanying our Lord to the gates of heaven, on reaching which, with jubilant and glorious music, they shouted :—

> "Lift up your heads, O ye gates;
> And be ye lift up, ye everlasting doors:
> And the King of glory shall come in."

Then a choir within sang forth in sweetest strains :—

> "Who is this King of glory?"

To which the angels and archangels replied :—

> "The Lord strong and mighty,
> The Lord mighty in battle.
> Lift up your heads, O ye gates;
> Yea, lift them up, ye everlasting doors;
> And the King of glory shall come in."

A second time the choir within sang forth :—

> "Who is this King of glory?"

And then with one last and mighty shout the glorious host replied :—

> "The Lord of hosts,
> He is the King of glory."

And the gates of pearl opened wide to receive the mighty Conqueror.

Fierce had been the conflict with Satan and sin, but the "*Lord of hosts*" had been "*mighty in battle*" against the dire foes of God and man, and as the procession advanced

through the streets of the New Jerusalem, patriarchs and prophets joined in the song of praise, so that all heaven rang with triumphant music and loudest hallelujahs.

At length the throne of God the Father was reached, Who received His Holy Son with an approving smile, and placed Him at His right hand upon His great white throne, to reign conjointly with Him throughout eternity.

Let me, in conclusion, say a few words upon the Fatherhood of God. To Him we owe our existence. Our earthly parents are only links in the chain of causation, but He Who made all things is God. Strange that in an age of discovery there should be any who fail to recognise the Maker and Designer of works which the better they are known the more they inspire admiration! Dear as is our relationship to God by creation, our spiritual relationship is of still higher importance:—"*And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul;*" which undoubtedly means that God imparted to man a spark of His own spiritual essence. He had given him a living body, and now He gives him a living soul! As God is eternal, so must this Divine emanation from Himself be immortal. Then, further, the Fatherhood of God is still more manifested by His devising the great and glorious scheme of Redemption, and in His sending forth His Son to redeem them that were under the law, that we might receive the adoption of sons, of which sonship Christ continually assured His disciples both before and after His resurrection, the most touching instance of which was when He met Mary Magdalene at the sepulchre and told her to take to His disciples this loving message: "*I ascend to My Father and your Father, and to My God and your God,*" thereby acknowledging two things: first, that He was their elder Brother, and that as this intimate relationship existed between them, therefore their love would be appreciated and much more than



Fig. 171.—Emmaus.

returned. Hitherto they had looked upon Him as their Lord only, and had listened with deep reverence to His teaching, but now they were to consider Him a Brother also.

Then, secondly, He tells them that God His Father was also their Father; that their piety and devotion had been noticed in heaven, and they had been adopted into the family of God, and as their Father He would love them, watch over them, provide for them, and comfort them.

That *"God is love"* is a grand revelation, but that God is Father is grander still, for it comes nearer home to the human heart, and cannot fail to be understood; for it is not merely a figure of speech, but a great reality, and far exceeds what our loftiest conceptions can picture or our strongest yearnings crave.

Earthly parents, the tenderest and best, do not fully realise the Divine ideal of Fatherhood, and therefore our highest conceptions based on human experience inadequately represent what God is to His children. How great, then, is the encouragement given us to pray when we are taught to address God as *"Our Father!"* All pleas are blended in this one opening word Father.

Earthly parents love their children before those children love them: they love those children in spite of very inaccurate knowledge on the children's part, very feeble affection, and imperfect obedience; yea, in spite of undutifulness and even rebellion. Indeed, they love them unselfishly, hoping for nothing but the response of love; they delight in any act of service rendered by those children arising from the love which prompts it.

So our Father in heaven loves us with all the love that the word can suggest, and He is able to do for us all that such love desires to do.

Now I must close this treatise, the main purpose of which is to aid in the study of the Holy Bible by means of the

fresh light which in God's providence has already been derived from ancient monuments. I know how imperfect my efforts have been; but if I should have called forth a greater interest in its Divine narratives, and a greater faith in all its teaching, it will indeed be to me a great reward. One thing has especially struck me during my rather lengthened researches, that we must each study the Bible for ourselves in order fully to enjoy the inestimable treasures it contains; and such studies, accompanied by prayer, cannot fail to lead to a perfect conviction that the Sacred Volume has emanated from a Heavenly and

LOVING FATHER!

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